REPORT RESUMES

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KNOW YOUR NEVADA INDIANS.
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NEVADA STATE DEPT. OF EDUCATION, CARSON CITY

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THIS PUBLICATION PRESENTS THE RESULTS OF A STUDY OF THE SOCIOCULTURAL BACKGROUNDS OF THE PAIUTE, WASHOE, AND SHOSHONE INDIANS OF NEVADA. INCLUDED ARE AN OUTLINE OF GENERAL PROBLEMS PERTAINING TO INDIAN EDUCATION, SOME DISTINCT CULTURAL DIFFERENCES BETWEEN THE DOMINANT NON-INDIAN SOCIETY AND THE INDIAN SOCIETY, AND THE PREHISTORIC ASPECTS OF THE DESERT CULTURE IN THE GREAT BASIN. NEVADA INDIANS ARE DISCUSSED WITH RESPECT TO HOME AND FAMILY, RELIGION, ECONOMY, EDUCATION, HEALTH, LAW, AND GOVERNMENT. MAPS, TABLES, AND CHARTS SUMMARIZE INFORMATION ABOUT NEVADA INDIAN TRIBES, POPULATION DISTRIBUTION, ARCHAEOLOGICAL SITES AND REGIONS, INDIAN TRIBAL DIVISIONS OF WESTERN NORTH AMERICA, CAUSES OF DEATH AMONG NEVADA INDIANS, AND INDIAN RESERVATIONS IN NEVADA. THE DOCUMENT ALSO INCLUDES A BIBLIOGRAPHY. (RB)

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KNOW YOUR NEVADA INDIANS

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STATE OF NEVADA
DEPARTMENT OF EDUCATION
Carson City
1966

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FOREWORD

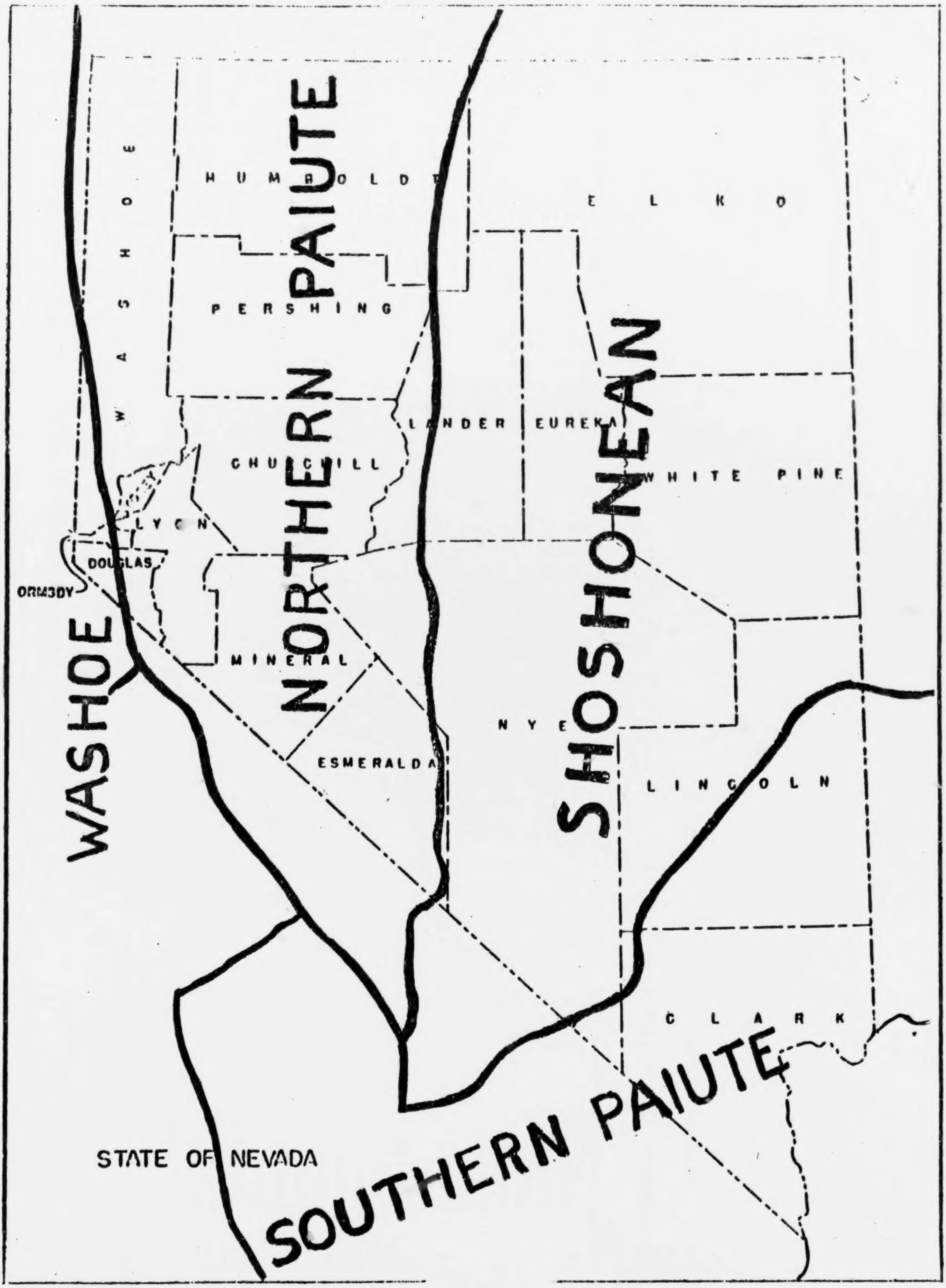
This publication is, basically, the result of the work of a committee of graduate students who attended a five week summer seminar, held at the University of Nevada conducted by the editor.

As editor I have taken the liberty to update, condense, and supplement the material herein presented to a minor degree. Therefore, I will assume the responsibility for any inadequacies to be found in this most excellent report that was furnished by the committee.

At this time I wish to acknowledge the many arduous hours that were expended by Mrs. Kay Macauley and Mrs. Ethel Murphy in typing and editing the material in order that it might be published.

While this publication does not pretend to provide answers to specific problems it is hoped that it will aid the many individuals who work with Nevada's Indian Americans to gain more insight and understanding of our native Nevadans.

Chas. H. Poehlman
Editor


WASHOE
NORTHERN PAIUTE
SHOSHONEAN
SOUTHERN PAIUTE
STATE OF NEVADA
WASHOE
HUMBOLDT
ELKO
PERSHING
LANDER
EUREKA
CHURCHILL
WHITE PINE
LYON
DOUGLAS
ORMSBY
MINERAL
NYE
ESMERALDA
LINCOLN
CLARK

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COUNTY POPULATION DISTRIBUTION, By RACE
NEVADA
1960 CENSUS

Nevada County	Total Population	White Population	Nonwhite Population Total	Nonwhite Population Indian	Nonwhite Population Other	Indian as % Total	Indian as % Nonwhite	% Indian Total
Nevada	285,278	263,443	21,835	6,681	15,154	2.3	30.6	100.0
% Distribution	100.0	92.3	7.7	2.3	5.4	-	-	-
Churchill	8,452	7,913	539	386	153	4.6	71.6	5.8
Clark	127,016	114,925	12,091	387	11,704	.3	3.2	5.8
Douglas	3,481	3,244	237	209	28	6.0	88.2	3.1
Elko	12,011	10,697	1,314	1,152	162	9.6	87.7	17.2
Esmeralda	619	585	34	34	-	5.5	100.0	.5
Eureka	767	724	43	35	8	4.6	81.4	.5
Humboldt	5,708	5,228	480	384	96	6.7	80.0	5.7
Lander	1,566	1,432	134	124	10	7.9	92.5	1.9
Lincoln	2,431	2,363	68	65	3	2.7	95.6	1.0
Lyon	6,143	5,685	458	436	22	7.1	95.2	6.5
Mineral	6,329	5,402	927	472	455	7.5	50.9	7.1
Nye	4,374	3,986	388	306	82	7.0	78.9	4.6
Ormsby	8,063	6,801	1,262*	1,150	112	14.3	91.1	17.2
Pershing	3,199	3,023	176	145	31	4.5	82.4	2.2
Storey	568	554	14	13	1	2.3	92.9	.2
Washoe	84,743	81,277	3,466	1,247	2,219	1.5	36.0	18.7
White Pine	9,808	9,604	204	136	68	1.4	66.7	2.0

Source: Census Bureau Releases.

* Includes students and employees at Stewart

PUBLIC HEALTH SERVICE
Div. of Indian Health

PHOENIX AREA OFFICE
Program Analysis Br.

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COMMITTEE INTRODUCTION

It is the purpose of this committee to present the results of our study of the sociocultural backgroud of Nevada's Indians, the Paiutes, Washoes, and Shoshones.

As a practical measure we are including an outline of general problems pertaining to Indian education. Our section of historical sociocultural material should be viewed against this background of contemporary problems.

I. Poverty

1. Unemployment
2. Lack of non-Indian cultural advantages in the home
3. Poor economic concepts
4. Housing

II. Education

1. Parental apathy
2. Lack of participation in school affairs

III. Health

IV. Language (Confused-lingualism)

V. Alcoholism

VI. Rural

1. Isolation
2. Lack of community organizations
3. Lack of facilities (electricity and modern sanitation)

VII. Periphery of the Reservation

1. Discrimination

VIII. Drop Outs

1. Attendance motivation
2. Lack of understanding in depth

IX. Devalued Self Image

1. Lack of pride in heritage
2. Lack of knowledge of positive factors in heritage

X. Nature of "Our Society" (Difficult to break in)

1. Policy goals not clean cut
2. Conflict in home and school values
3. We relate to them as Indians and not individuals

XI. Nature of Indian Life

1. Non-competitive
2. Kind of individualism that leads to permissiveness
3. Does not promote other cultural understanding
4. Lack of habituation to work
5. Local government does not fit modern times
6. Mixed bloods may tend to be rejected

Psychologists tell us that we cannot treat the symptoms without some knowledge of the causes of any problems with which we are confronted in working with people.

These specific problems which we mentioned above are not the result of just one occurrence. They did not build up in a short time, but are problems which have developed from a way of living which was imposed on a people over a period of hundreds of years.

The Indian child of today lives between two worlds, the traditional way of life with its persistent values represented by the culture of the Indian prior to the coming of the white man on the one hand and on the other hand the modern American civilization with its distinctive set of values.

In order to work with some degree of success in solving problems with any group, it is necessary for one to understand the culture of that group, and how it contrasts with the dominant culture.

It is not enough for us to be cognizant of the general culture of Indians, but specifically the tribes of Nevada, namely the Paiutes, Washoe, and Shoshones.

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COMMITTEE MEMBERS	OCCUPATION OR SCHOOL
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9. Virginia Quirk - Chairman	Principal Orvis Ring School Reno, Nevada

Some distinct cultural differences between the dominant non-Indian society and the Indian society. It must be emphasized, however, that the statements below are generalizations and therefore subject to exceptions.

INDIAN WAY OF LIFE	NON-INDIAN WAY OF LIFE
1. PRESENT ORIENTED Living in the present, living for today, not tomorrow.	1. FUTURE ORIENTED Rarely satisfied with the present. Constantly looking to the future.
2. LACK OF TIME CONSCIOUSNESS Many tribes have no word for time; no need to be punctual or on time because there is always plenty of time; concept "Indian time" which means that a meeting set for 8:00 may not start until 10:00.	2. TIME CONSCIOUSNESS Governed by the clock and the calendar. Living closely scheduled with certain amount of time devoted to each activity.
3. GIVING Not concerned with savings; air and land was free, food could not be saved because it would spoil. Respected person is not one with large savings, but rather one who gives. Value is placed on giving while the person, who tries to accumulate goods is often feared.	3. SAVING Save today so we can better enjoy tomorrow; hold back part of the wealth so we can develop more things; "a penny saved is a penny earned". School is looked upon as a system of long term saving because it will increase earning power in the future.
4. RESPECT FOR AGE Respect increases with age and the tried and trusted ruler is usually an older person. Youth is often a handicap with young educated Indian leaders frequently complaining that they are not given positions of leadership that they feel they are qualified to hold.	4. EMPHASIS ON YOUTH The non-Indian society places great importance on youth; advertising, books and newspapers all stress the value of youth, how to look young, how to feel young, how to act young. Little consideration given to age.
5. COOPERATION Indians place a value on working together, sharing and cooperating. Failure to reach selected objectives is felt to result from failure to to cooperate.	5. COMPETITION The non-Indian believes competition is essential if not universal. Progress results from competition. Lack of progress may be synonymous with lack of competition.

INDIAN WAY OF LIFE	NON-INDIAN WAY OF LIFE
6. HARMONY WITH NATURE The Indian believes in living in harmony with nature. He accepts the world and does not try to change it. If it fails to rain or the crops fail to grow, it is he believes, because the necessary harmony has been destroyed. Whenever harmony is restored, nature will respond.	6. CONQUEST OVER NATURE The non-Indian society attempts to control the physical world, to assert mastery over it; for example, dams, atomic energy etc.
7. LOCAL-LOCAL GOVERNMENT Interest is confined to immmediate needs and tribal council. Lacks concept of his relationship to county, state and national government. Unfamiliar with idea of someone "representing" him. Tradition of unanimity rule.	7. BIG DEMOCRATIC GOVERNMENT Majority rule feeling of "belongingness" to all political subdivisions. Understands and advocates "representative" type of government.
8. SHAME No tradition of individual guilt. Type of behavior acceptable unless harmful to cultural group. "You did not act like a Paiute".	8. GUILT Guilt oriented, feelings of personal responsibility for individual actions. "Conscience".
9. KINSHIP Initial interest towards an individual based primarily on relationship; who was father, uncle, cousin, etc.	9. STATUS Initial interest towards an individual based on status; education, income, position held, etc.

Prehistoric aspects of the Desert Culture of the American Indian in the Great Basin, with particular relationship to Nevada, including a brief Resume of the Disciplines of Science Involved in its Discovery and Interpretation

Pre-History

I. Preface

II. Disciplines involved in discovering and interpreting pre-history.

- A. Archaeology
- B. Geography and Climatology
- C. Geology
- D. Specialized Scientific Techniques

    1. Ethno-geography and Ethnology
    2. Developmental Classification
    3. Cultural Chronology
    4. Geochronology
    5. Radiocarbon Dating
    6. Dendrochronology
    7. Glottochronology
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- E. Language

    1. Sounds
    2. Vocabulary
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Pre-History

As science presses for knowledge of the origin and development of man, the pursuit becomes specialized and many branches of science are involved. Today each discipline makes a contribution to our understanding, so that, no matter what is sought to be understood, we must look to more than one source to find answers to our questions about man's behavior.

At any point of time in man's development he is what he is and what he has been. Culture, which is the behavior system of man, changes slowly. Values, which have been proved to be of use to man in his survival are part of him, and are not yielded lightly. New values are accepted by man, only when the old ones do not meet his needs, and when he, somehow, feels that they are necessary. This process of change is called "Acculturation". It is one of the things with which Anthropology and it's related branches of science are concerned.

Our thesis is, therefore, that we must look to the teachings of Anthropology to gain a better understanding of the present problems in education, and in many other fields, which we face today.

Archaeology

If anthropology is the science of the study of man, his origin, environmental and social relationships, the relationship of races, in short, his culture, what then is Archaeology?

Archaeology is the study of the remains of a people, the fossil relics, artifacts, monuments etc. which they have "left behind" them. It is a sort of inferential "garbage picking" by which, for example, a projectile point or "arrowhead" of an American Indian is dug up from an ancient village site, classified, related to other points, in an attempt to find out when it was made and by what "Tribe" it was used.

The culture of a group of American Indians, sometimes called Amerinds, can somewhat be reconstructed by a knowledge of the tools that these men used to survive, to play and to enjoy the "finer things of life".

Geography

We look to geographers to describe the physical condition of the earth where man lives. We know that water is essential to man's life, and that the things which grow on and live in water sometimes make up his food. We know that climate has much to do with his activity and how he lives, and that man may move or change his eating habits when the climate changes. There is a special name for the study of the earth's climate. It is called "Climatology". These scientists are sort of "Weathermen of the past" and help us understand periods of excessive rainfall or drought. Also of interest to us are the climates at different altitudes (feet above sea level).

Geology

Geology is the science, which treats the history of the earth and its life, especially as recorded in the rocks. Much of man's tools in the western United States were made of "stone", but this "stone" was not all of the same kind. Some kinds could not be used because they would not shape, others were too "slick" for a particular use. The smooth, hard obsidian, chert, flint and basalt made good projectile points, but other, softer and rougher materials were used for the grinding stones called by the archaeologists "manos and metates". Some rocks were found in only certain places. Some were used at different times in man's per-history. We look to geologists to help us here. Also, geologists can help us to know how high the lakes were and where were their boundaries. People lived on these lake shores, and me must find their "sites". Geologists help us to measure time by telling us about rates of erosion, that is, how long it has taken for mountains to wash down into the low places. Thus, when a "stratified site" is found, the age of man's tools can sometimes be told by the layer of earth in which they rest.

Specialized Scientific Techniques

Anthropologists have developed certain specialized techniques to find out who was living where and at what time in the development of man. They can sometimes relate one people to another in point of time or culture stage of development by a comparison of tools and language. A few of these techniques will be briefly and simply described here.

Ethno-geography and Ethnography

Pre-history is so recent with the western part of the United States that the memory of some old people goes back in time before the written word. We know that, generally speaking, culture changes slowly. What can be remembered by the informant had been true for a long time before he was born. Thus, by looking backward with the "Old ones", we can reconstruct a picture of how his ancestors lived. This can then be added to other types of evidence.

To find out in what geographic area a "Tribe" lived informants are asked the names of places and why they were visited. There will be specific names given, many legends surrounding, and many reasons for visiting the places where the territory was most used, much vagueness when the edges of the territory are reached.

Developmental Classification

The earlier archaeologists felt that the more complex development of tools, and especially of pottery, indicated a later place where people lived. It is true that a civilization usually find itself involved in more complex needs and ways of satisfying those needs as it grows older, but, with relatively isolated groups sometimes one group develops "faster" than another.

Cultural Chronology

Fashions change. We can tell, by looking at a Ford automobile for instance, the year that it was made. The ancient pottery and projectile points, for example, are not that simple, but the idea is the same. Sometimes, when a new Paleo-Indian site is discovered, it can be dated by a comparison of its projectile points with the master sequence for the area.

Geochronology

This is a specialized branch of science that the geologists have developed to tell time of the earth's development. It helps us to understand the effect on man's development caused by the great glacier called the Wisconsin, and how the advance and retreat of this glacier in the area of the Great Basin caused differences of climate and the spreading of the waters from it.

Radiocarbon dating

A branch of atomic research has proved to be of great help to us in the dating process. All living matter contains a radioactive isotope of carbon 14. When matter dies, it loses its radioactivity slowly and at a constant rate. This rate of loss has been calculated by testing of historically dated material. Thus, when a piece of bone, wood used in a fire, or a piece of fishline made of vegetable fiber, is tested the approximate date of its death can be established by measuring the amount of radioactivity that it has left. So far, this best measures time from about 15,000 B.C. to 1000 A.D. but the process is rapidly being improved. This process was developed in 1950. The age is written as follows: 8,500± 200 years, is read eight thousand, five hundred years, plus or minus two hundred years (for example), and this means that the particular speciman tested lost its life about 8,500 years before 1050 A.D.

Dendrochronology

Have you ever counted the annual growth rings of a tree to determine its age, and noted that some rings are wider than others, and that they form patterns? Trees grow that way because of climatic change. By matching up the patterns of living trees with beams found in ruins Mr. A. E. Douglass, an astronomer at the University of Arizona was able to make up a chart in one area back to 59 B.C. There is a chart for the San Juan and Little Colorado area that goes back to the time of Christ. Not too much has been done with this in the Great Basin area because old trees are hard to find.

Glottochronology

The subject of language, in itself, is a very important one in determining the culture of a people. It will be treated separately later.

Students of language have taken basic word lists including words describing parts of the body, simple objects of nature, bodily actions and movements and some simple notions about quantity and quality and have compared them to see if words are the same, or nearly the same in different languages. If a certain percentage of these words are the same, there is a relationship. Words can sometimes be traced, like the tracks of people, over the land and in and out of groups, so that we can say that even an approximate date can be given as to when they left their "language relatives". This study is called "Glottochronology".

Direct Historic Approach

Sometimes archaeologists work backwards from things that have been recorded historically. In the American West, for example, old army records will indicate that a certain people, like the Shoshone, lived in a certain place. Archaeologists go and dig there, looking for Shoshone relics.

Language

How people think and act, the things and ideas which are important to them are reflected in and indicated by their language. People, who speak different languages, actually think differently. Thus, for example, when Northern Paiute speakers and English speakers come together there are problems of communication. These problems are greater than it would seem at first. It is greater than just learning the words. Sometimes there just isn't a word for something that has to be translated. Sometimes the same words have different meanings in two languages. Then there is the problem of context, with what other words a word is used, and how, grammar-wise these words should be put together. Then there are shades of meaning and words that may be used to mean something different than their "regular meanings" (Idioms). It is very complicated. To help us let us look at what language is.

Languages have certain aspects which are of importance to us. Some of these, with which we will deal very briefly, are as follows:

Sounds

Sounds, made with the voice box, the breath and with the position of lips and teeth and tongue, differ enormously in different languages. Some languages use sounds not found in others. There are no sounds in any language that cannot be learned by the speaker of another language. To some people the sounds of Northern Paiute, for example seem sonorous and very masculine, and perhaps monotonous, whereas Salish, a language spoken on the northwest coast seems to be full of hisses. There does not seem to be any relationship of sounds to culture except as they differentiate words (vocabulary). Perhaps this is not true in the poetry of a people.

Vocabulary

Vocabulary is an inventory of the aspects of a culture, the words that identify the material things, the social relationships and activities of the speakers. In Japanese there is no word for "rice". However there are words for concrete kinds of rice; rice which is growing, rice which is harvested and rice which is served in certain ways. In Northern Paiute there is no word for "tree". However there are words for willow trees, pinon-trees etc. In the English language there are words for bull, cow, steer, calf, heifer, the animal which is served for meat, such as beef and veal, but what do you call the single individual of the species?

Grammar

This is the phenomena, which separates languages from each other. It is how language is put together. For example, in English "Man killed bear" tells us that the bear was killed by the man. Word order indicates the object of the killing. In Northern Paiute it would be translated into the order of "Man-bear killed" and "no" would have to be added, "Man no bear killed", to show that the bear and not the man was killed.

Other Aspects of Language

Many of the aspects of language and how language developed and split are too technical, and sometimes too speculative to discuss here, however, to later understand the make up of the Indian languages later discussed in relation to common culture traits, a little must be said. Languages are classified from most to least. They spread and divide with movement, isolation and time. Here is an example using the English language.

Phylum: Hittite
Stock: Indo-European
Family: Germanic
Language: English
Dialects: Chicago Standard
New England
Southern

In the same Germanic family mentioned above are modern German, the Scandinavian Languages, Dutch and Old Norse. Spanish, which is in the Romance family, but of the same Indo-European Stock split away about 4000 years ago. The ancient languages of Latin, Greek and Sanskrit are all related to the Indo-European.

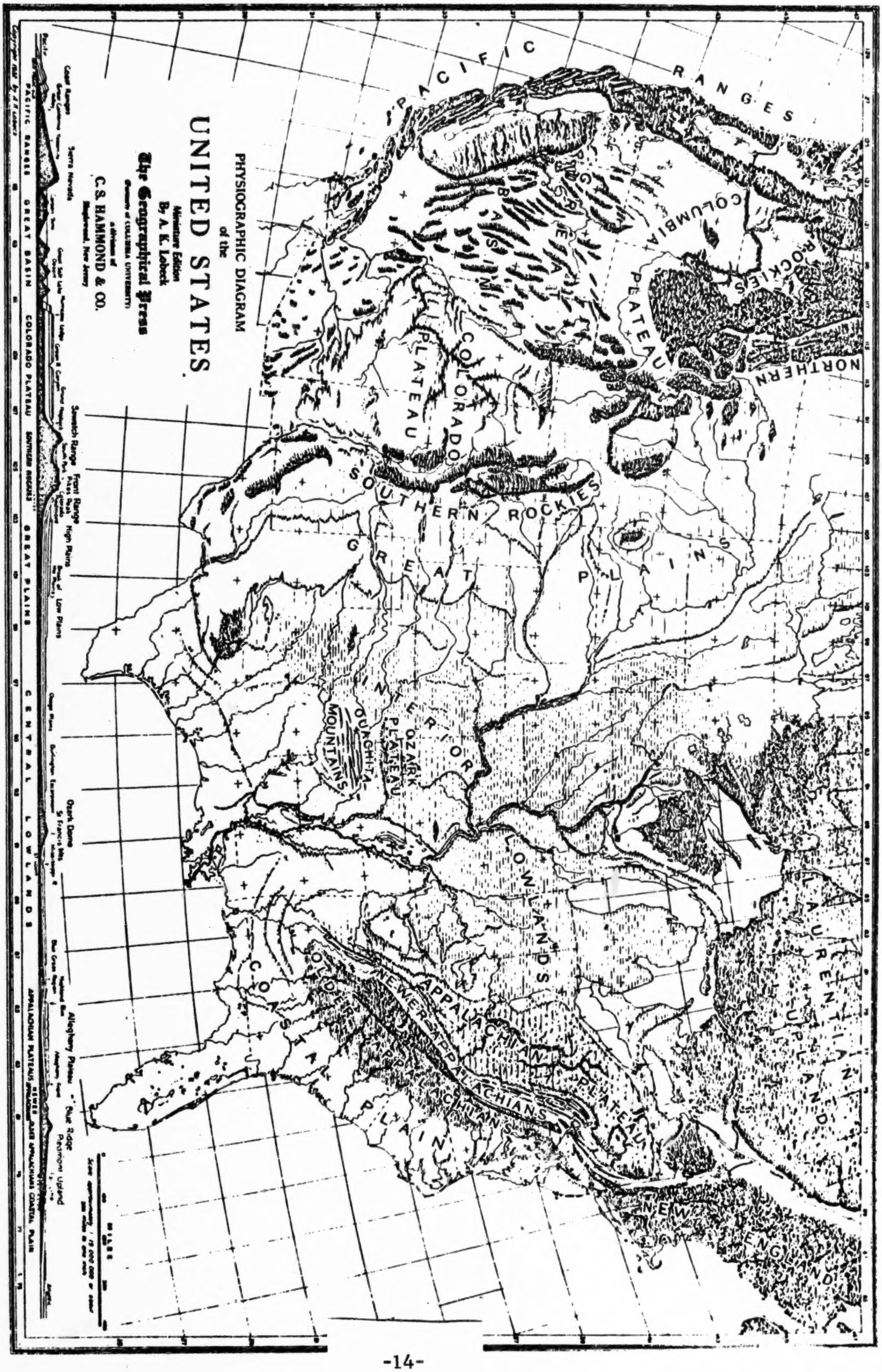
Beginning with the Stock of "Indian" languages, all languages in Nevada are of the Uto-Aztecan or (sometimes called) Utonahuan Stock with the exception of the Washoe, who, together with the Yuma are Hokan speakers. All but the Hokan speakers are of the Shoshonean Family. The Shoshonean Family is larger than the modern Shoshoe language speakers. There are about 31 languages belonging to the Utonahuan Stock, including Northern Paiute (Monachi) which includes the Monos; Shoshone, which was Shoshoni-Comanche until the Comanche, having acquired the horse went east about 400 years ago; Ute (several branches), and the Southern Paiute both of which are dialects of Ute-Chemehuevi. This does not mean that, today, they can understand one another's spoken language, but does, undoubtedly indicate the presence of common culture traits.

To make this point clear, we would like to quote from an article by Dr. Morris Swadesh, titled "Linguistic Overview", in the book titled "Prehistoric Man in the New World", edited by Dr. Jesse D. Jennings and Dr. Edward Norbeck (1964) and published by the University of Chicago Press for the William Marsh Rice University, page 553, as follows:

> "Utonahauan words for metate or hand millstone include: Nahua metla-tl or meta-t, Huichol and Tarahumara mata, Yaqui mata, Paiute mata-tti (pronounced "Maduch"), Luiseno mala-l, Papago ma'chuht. From these varying forms, on the basis of the theory of development of Utonahuan phonemes, the comparative linguist reconstructs matah and mahtah as the earlier common forms. It is probable that the word is an old compound, perhaps made up of maha (hand) and taha (flat stone). In any event, since cognate forms are found in many scattered languages of the family, it has to be inferred that the instrument was already known in the common period. Because of its excellent distribution north and south, we can even deduce that it was one of the earliest diffused instruments among the old Utonshuans. Perhaps the northern tribes used it for milling of wild seeds at a time when the southerners were already using it for cultivated corn."

Archaeologists, finding many metate in one site and few in another, might conclude that they were greatly used in the former, little used in the latter, and that the wild seeds were more of the staple diet in the former than of the latter.

In any event, it must have become apparent to the reader by now, that there is a great effort to study the culture of man; that scientists of many different disciplines are constantly making new finds and devising new ways of putting these finds together; that it is, at this stage, something like a jigsaw puzzle, with many pieces missing; and that the whole thing is so interesting that some of us are stimulated to join the search. We are now ready to "narrow things down a bit".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Piedmont Upland
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GREAT BASIN
COLORADO PLATEAU
SOUTHERN ROCKIES
GREAT PLAINS
CENTRAL LOWLANDS
APPALACHIAN PLATEAUS
COASTAL PLAIN
MILES

What is an American Indian

The quick way to identify the American Indian is to say that he was the man who was on the continents of the new world when it was discovered by the "White man". Perhaps about 1000 A.D. a few Norsemen landed on the east cost of North America. Later, in 1492 came Columbus. Still later came the Spanish to the west coast through what is now Mexico. As we all know, others who came included the Pilgrim Forefathers, Ponce de Leon, and the Jesuits in the early 1600's. It wasn't until the early 1800's, only about 175 years ago, that any "White man" made his way into the interior of the western part of the United States. This is the beginning of the history of the Great Basin. Indians, of many tongues, had been living here for many thousands of years before that.

They were people, who came from Asia, over a land bridge which joined the most westernly tip of what is now Alaska with the most easternly tip of Siberia. Geologists tell us that this bridge was probably caused by the locking up of so much water in the great glaciers that the level of the sea was lowered, thus exposing the land. They came in many waves of people, over long spans of time, and why they left their previous homelands we know not. They traveled southward, as best they could, sometimes pushed onward by others behind them, gradually spreading over the north and south American continents, dividing, combining, moving eastward, westward, southward and northward in time and in territory. Many probably passed through what is now called the Great Basin, which includes the State of Nevada. Some remained. It is those with which we are most concerned.

The Great Basin or Basin and Range Province

From the Geologic Map of the United States, by A. K. Lobeck, published by the Geographical Press, Maplewood, New Jersey, we have the following description:

> "The Basin and Range Province comprises two regions which differ both geologically and topographically. They are (1) the region of closed basins having interior drainage, which is usually called the Great Basin; and (2) the region of open basins having exterior drainage.
>
> The Great Basin proper extends from the Wasatch Mountains and the Colorado Plateau on the east to the Sierra Nevada on the west, and from the Columbia Plateau on the north to the Sonoran Desert of southern California on the south. It thus encompasses all the State of Nevada and much of Utah. The open basin section includes the Sonoran Desert, the southern half of Arizona, and parts of New Mexico and Texas."

The Great Basin is a region of desert plains, floored by deposits washed down into them, in some places, as in eastern Nevada to a depth of 30,000 feet. It is striped with mountain ranges, which have had a very complex geologic history. The mountains are very old, they are made of Jurassic Granite, Jurassic Metamorphics in the Sierra Nevada, Jurassic granite and Paleozoic up-thrusts, of tertiary volcanics and of the Algonkian and Paleozoic deposits, all of which have been literally "scrambled" by earthquakes over eons of time. We must bring this geologic history down to Paleolithic times.

Early Man in Nevada

When the last of the great glaciers, the Wisconsin, had ground to a halt in what is now the northern part of the United States, and when great Lake Lahontan, which had reached an elevation of 4,397 feet between 60,000 and 70,000 years ago, had begun to recede from its last great height of 4,187 feet, about 20,000 to 30,000 years ago the stage was set for early man in Nevada. Some archaeologists think he was here as much as 25,000 years ago. There isn't much to support this.

Incidentally, archaeologists and anthropologists are understandably cautious in assigning dates. Much more material has to be found, and other techniques developed before there is much certainty. Experts differ when reasoning from inferences, however, they give us the best they have in a very technical study.

Perhaps man had been here hunting the great beasts of the early Pleistocene period with long fluted points attached to spears, and camping on the kills, but although we have some evidence of it in New Mexico, it has not been established here.

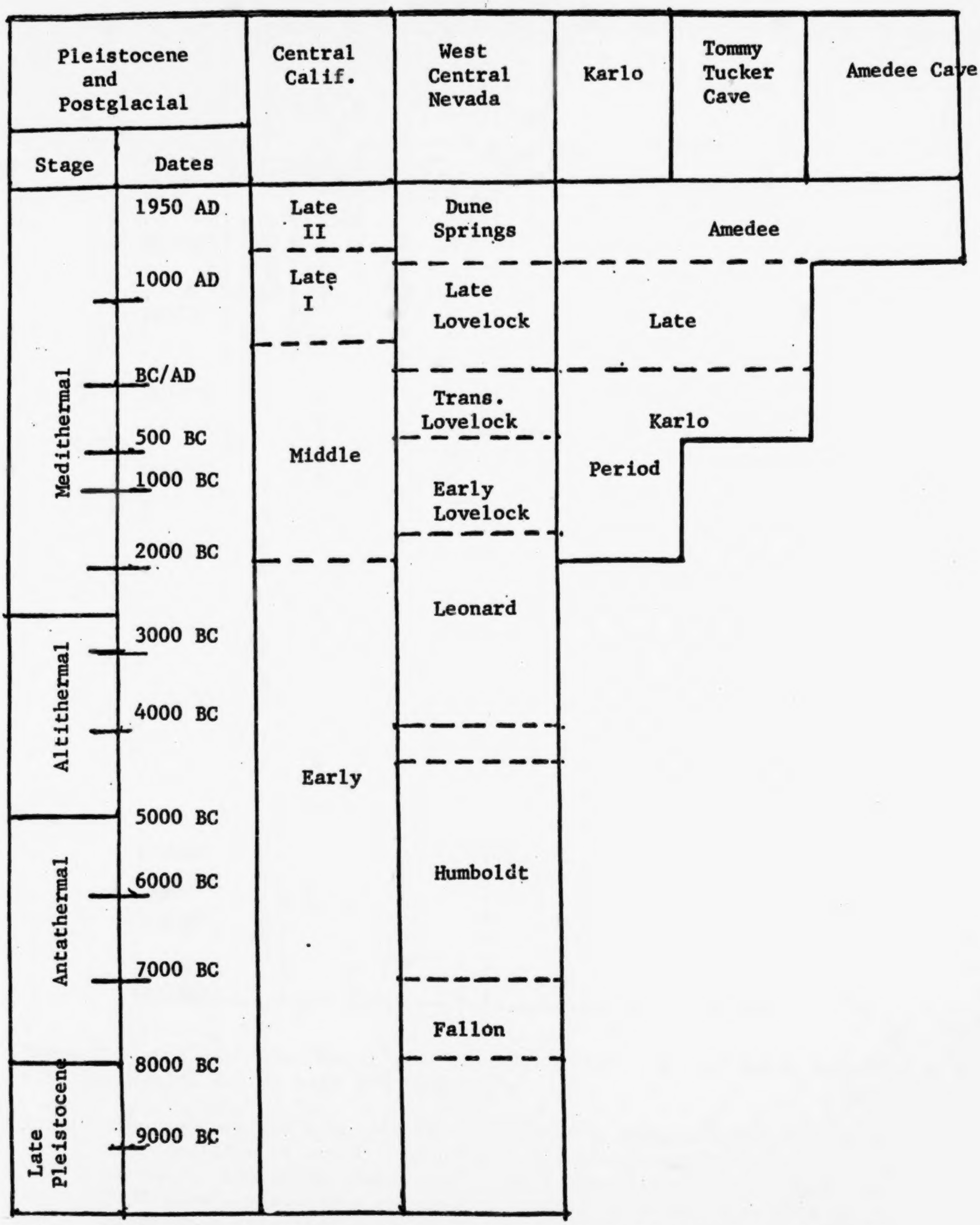
The Desert Culture

In any event, between 15,000 and 9,000 years ago we know that there was a culture, called the Desert Culture in the Great Basin. The dates over such a long span of time do not matter much for our purpose. The important point is that, for 10,000 years before the first non-Indian "discovered" the Paiute, Washoe and Shoshone who live in Nevada today, there existed here one stable culture upon which the Washoe, Paiute and Shoshone culture is based. (see chart, page 18) This is known, not only by the linguists, but by the archaeologists, who have found many artifacts belonging to this culture at open and cave sites in Nevada and in Northern California, Oregon and Utah.

Let us take a closer look at Nevada itself, and especially the climate in which our Desert Culture lived.

At one time Nevada was quite a bit cooler than it is now, but not cool enough to drive man out. Then it got somewhat hotter than it is now, but again man survived in it. Today it is probably somewhat cooler than the hot period, and hotter than the cool period, but about the same as when history dawned.

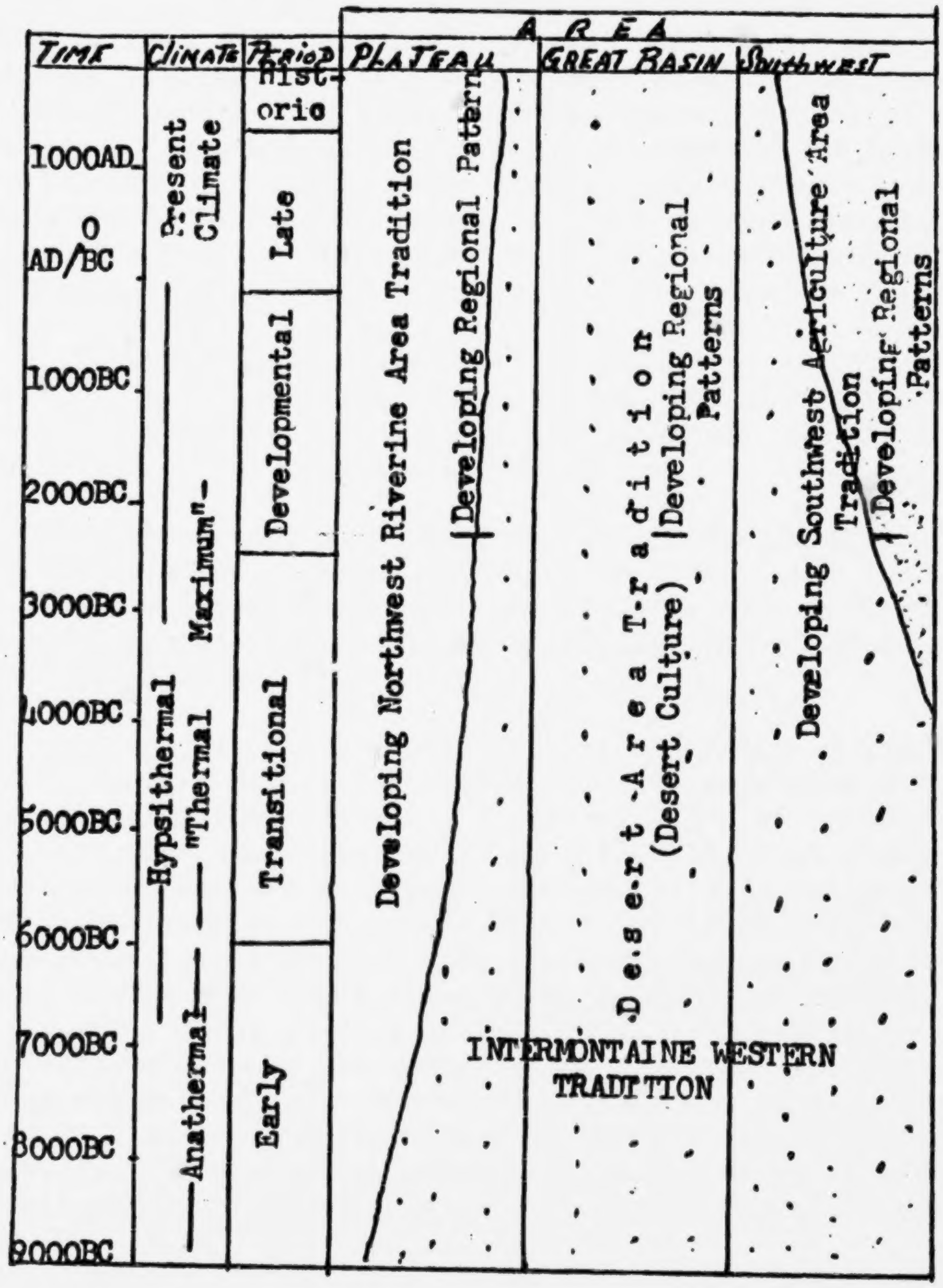
Suggested Chronology for California and Great Basin Archaeological Sites and Regions


Pleistocene and Postglacial
Stage
Dates
Central Calif.
West Central Nevada
Karlo
Tommy Tucker Cave
Amedee Cave
1950 AD
1000 AD
BC/AD
500 BC
1000 BC
2000 BC
3000 BC
4000 BC
5000 BC
6000 BC
7000 BC
8000 BC
9000 BC
Medithermal
Altithermal
Anatathermal
Late Pleistocene
Late II
Late I
Middle
Early
Dune Springs
Late Lovelock
Trans. Lovelock
Early Lovelock
Leonard
Humboldt
Fallon
Amedee
Late
Karlo
Period

Note: Table 28, page 92, from "The Archaeology of the Karlo Site (Las-7) California", Francis A. Riddell. Univ. of Cal. Arch. Survey Report #53

Note: Compare Jennings (Next Chart)

Schematic Pattern of Development of the Intermontaine Western Tradition



Jesse D. Jennings, "The Desert West", in Prehistoric Man in North America (the New World) (Ibid) page 156 (Fig. 2)

Note: Jennings accepts a modification of Antev's climatology which denies the condition of aridity implied by Antev's definition of the Altithermal. The above chart, under the title "Intermontaine Western Tradition", visualizes the Desert Culture as covering a greater geographic area than just the Great Basin.

Climates of Nevada

Merl Brown, a Weather Bureau State Climatologist, describes the climate of Nevada in Climates of the United States, Number 60-20, published by the Department of Commerce in February 1960, as follows:

> "Nevada is primarily a plateau area. The eastern part has an average elevation of between 5,000 and 6,000 feet above sea level; the western portion between, 3,800 and 5,000 feet, the lower limit being in the vicinity of Pyramid Lake and Carson Sink; and the southern part, generally between 2,000 and 3,000 feet. From the lower elevations of the west portion there is a fairly rapid rise westward to the summits of the eastern ranges of the Sierra Nevada. The southwestern part slopes down toward Death Valley, California, and the southern portion toward the channel of the Colorado River, the elevation of which is less than 1,000 feet above sea level. The extreme northeastern part slopes northerly draining into the Snake River and thence into the Columbia."
>
> "On the Nevada Plateau, there are many mountain ranges, most of them 50 to 100 miles long, running generally north and south. The only east-west range is in the northeast. It forms the southern limit of the Columbia River Basin."
>
> "With the exception of this small drainage area and another limited region in the southeast which drains into the Colorado River, the State lies within the confines of the Great Basin, and the waters of its streams disappear into sinks or flow into lakes without outlet."
>
> "Nevada lies just east and to the leeward of the Sierra Nevada Range, a massive mountain barrier which has a marked influence on the climate of the State. One of the greatest contrasts in precipitation found within the United States in a short distance occurs between the western, or California slopes of the Sierras and the valleys just to the east of the range. The prevailing winds are from the west, and as moist air associated with storms from the Pacific Ocean ascends the western slopes of the Sierras, a large portion of the original moisture falls as precipitation. As the air descends the eastern slope, it is warmed by compression, so that very little precipitation occurs. The effects of this mountain barrier are felt not only in the extreme western part, but generally throughout the State, with the result that the lowlands of Nevada are largely desert or semi-desert."
>
> "With its varied and rugged topography--its mountain ranges, narrow valleys and low, sage-covered deserts, ranging in elevation from about 1,500 to more than 10,000 feet above sea level--Nevada presents wide variations of temperature and rainfall. The most striking climatic features are bright sunshine, small annual precipitation on the valleys and deserts, heavy snowfall in the higher mountains, dryness and purity of air, and phenomenally

large daily ranges of temperature."

"The mean annual temperatures vary from the middle 40's in the northeastern part to around 50 degrees F. in the West, and to the middle 60's in the south."

"In the northeastern portion summers are short and hot, winters long and cold. In the west the summers are also hot and short, but the winters are only moderately cold; while in the south the summers are long and hot and the winters short and mild."

"Nevada's precipitation mostly occurs during the winter season and on the average is less than in any other state."

With primitive shelter against winter cold and in the absence of our modern air conditioning, it is easy to see why the desert Indians moved upward to the cooler climes in summer, downward to warmer areas in the winter. Also, the absence of summer rain, together with dry air and hot sunshine was a natural deterent to agriculture. Maize, beans and squash were staples of the Indian diet in other areas. Maize, particularly has a need for summer rain. There were short phases, in terms of two or three years, and long phases in terms of two or three hundred years of climatic change. These determined the movement of the people in seeking natural food where it could grow. Sometimes, when there was rainfall, a rude type of cultivation was used. The people had a high degree of adaptability and a long memory for the facts concerning native food.

Foods of the Desert Culture

The seasonal gathering and grinding of wild seeds, pinon-nuts and acorns where they could be found or traded for was a mark of the Desert Culture. Sunflower, Sand Grass or Indian Rice, Blazing Star, Screw Beans, Hone Mesquite, Mustard and many others were made into a thick type of soup after grinding. The grinding was done on a slab of stone, sometimes made of basalt, called a metate, and various flat and round stones were used to grind with. These are called manos. Sometimes, with certain seeds a small mano was used in a winnowing tray to separate the seeds from their husks. Other plants were used for seasoning or for tea, and still others had medicinal properties. "The Uses of Native Plants by Nevada Indians", compiled by Flo Reed, July 1962, revised April, 1964, and published by the Nevada State Department of Education, is a good book to read about these things.

The pinon-nut which grows on a certain type of pine tree, was a staple. These were roasted by piling the cones on sagebrush fire, or in a hot rock oven. They were then eaten from the shell or ground into a thick soup. This soup was sometimes fed to babies in lieu of milk. The old people still eat the soup with their fingers in a delightful licking process. Pine nuts could be traded, as could acorns from the California slopes of the Sierra Nevada. On a trip of several days a supply of nuts could be stored in a bag made of buckskin or of the intestine of an animal, and the women could carry them in their large burden baskets, on their backs, with a tumpline over the forehead to help support it.

Pinon-nuts could be stored, in the cones, in huge piles, and if the trees did not bear the next year (they're quite tempermental) the people could go back and camp there until they were eaten. Perhaps the worms added to the flavor as well as to the nutriment.

Currants, raspberries, chokeberries, elderberries and rose-berries were eaten either raw or dried and mixed with other foods.

Sometimes a "Band" took a name from the seeds they ate, such as the Wada seeds of the Honey Lake Northern Paiutes. They were called Wadakut, or Wada eaters.

Many types of roots were harvested, sometimes with a digging stick made of mountain mahogany, a very tough wood, with a handle of antler. They were eaten raw, or roasted or dried and ground into soup as the particular root demanded. Bitter-root, Camas, Garlic, Nut Grass, Sego Lily, wild caraway, wild carrot and trail potato were some of these.

It took some knowledge about when all of these things were ready to eat, and some walking to go and get them. This is why we call the Desert Culture a semi-Nomadic or Semi-sedentary Culture. It was easier for everybody to pack up and go there than it was for the food to be brought home. Sometimes, however, if long distances were not involved, this was done too.

Moles and shrews, weasel, skunks, badgers, coyotes, bobcats, black and grizzly bears, ground squirrels and chipmunks, gophers, mice, kangaroo rats, wood rats, voles, muskrats, porcupines, cottontails, pigmy rabbits, black-tail and white-tail jack rabbits, deer, prong-horn antelope, mountain sheep, elk and turtles were some of the "red-blooded" meat available. The rock chuck was considered a delicacy. Mountain lion was present in some parts as was the desert ram. Ants and grasshoppers and the larvae from the lake fly were eaten. These were not all present at one time and in one place, and you had to know where and when to go to get them. How to get them was important too.

Perhaps the buffalo was present also in the Great Basin at one time. It became extinct here before it did on the plains to the east. These huge animals were often driven over cliffs and stoned or clubbed to death. Antelope were charmed into rope corrals by the antelope shaman, who had this power. Perhaps feathers were tied to the rope, and moving in the wind, attracted the curious beast. Snares of woven bark were used on small animals. Sometimes nets were stretched and rabbits were driven into them, then killed with clubs or their necks rung. The rabbit drives were a "communal" gathering, where several bands got together and joined their nets together. The larger animals were sometimes hunted with the atl-atl, or throwing spear, or with the bow and arrow after it appeared in the Great Basin about 500 A.D.

No single part of an animal, such as the deer, was wasted. An old Washoe man told me of the way a deer was cleaned by his grandfathers. The deer was killed near water, and without draining the blood from the cavity, the stomach was entirely removed and washed out. Blood, heart, liver, kidneys and lungs were then placed in the stomach container, the meat being cut up. It was then either allowed to become cool and eaten like head cheese, or it was roasted in the coals.

Deer brains were dried and later used for tanning the hide after it had been soaked and the hair "slipped". Bones were used for a great variety of tools, charms, and ornaments. Even the hoofs were dried and made into "tinklers" or pendants. Intestines were a delicacy, but also were used for containers.

Fish were a delicacy, sometimes a staple of diet. The cut-throat trout was present in many lakes and streams. In the spring, when they went up the Truckee River to spawn, old men have described the fish which sometimes went to twenty-five pounds apiece, as making the river black. They were thrown out with the hands, speared, netted and sometimes caught with bone fish hooks. At Falcon Hill, a cave on the shore of now dry Winnemucca Lake, a fisherman's cache was found. It contained spear points, nets, awls and bone knives probably used for cleaning the fish. This lake was 500 feet deep at about 9,000 B.C., and has had water in it in the memory of men now living. The Northern Paiute who live at Pyramid Lake are called Kuyuitkuht, after the strange looking sucker which inhabits the medium depths of the lake and come to the shores every spring to spawn. The belly-flank of this fish is eaten extensively, and contains rich oils. The Indian used a set line to catch fish, and they were sometimes a hundred feet long with several hundred hooks. Fish were eaten raw, or dried, smoked or roasted. There were other fish, such as the catfish and the chub.

Many of the tule marshes in the old Lahonton drainage system harbored myriad waterfowl. Some nested and stayed all summer, some dropped down from the huge migratory flights, northward in the spring, southward in the fall. The subsistance on these birds, together with fish in the Lake leads to a feeling on the part of some anthropologists that there was, here, a specialized food gathering sub-culture. In any event, Indians made life-like decoys attached to attract these succulent morsels, threw nets over them when they landed, or stalked them and shot them with small projectile points attached to arrows. Decoys have been found in caves along the Humboldt Sink.

To summarize here, the element of food is a primary element of culture. The Desert Culture was one of nonselective food gathering. The fruits of the land were harvested, and harvested well, but nothing was put back, and very little cultivated. The scarcity and widespread growth of the food alone determined that the bands should be small, perhaps not more than 15 people in a group. It also determined that they should move from place to place, wherever there was food at that time. It encouraged, no, necessitated specialists in the techniques of food gathering and of hunting. The incentive was strong. It was to work or starve. The reward was immediate. It was a full belly.

Shelter

People who live close to nature, who are "outdoors" a great deal are much better acclimated than those of us who live in heated and insulated modern houses. They can stand quite a bit more cold or heat from the elements without extreme discomfort. Indians do not see houses the way we do and this is because they saw them differently in the "old days". People who move about a great deal tend to have simple possessions. Indians of the Desert Culture moved with the climate. Differences in climate were readily available in Nevada. It is more comfortable to live at an elevation of 6,000 to 7,000 feet above sea level in the summer time, in the mountains where there are cottonwood and willow trees or even the juniper and buck brush. In the winter the desert, between 3,000 and 4,000 feet in elevation is warmer. Shelters were made to ward off hot sunshine and the biting storm winds. Except for the rock shelters, houses were temporary. Green tule lays better, and the dry stuff of the year before has perhaps blown away or been pulled down by animals. Of tule, over a simple framework of poles stuck in the ground, the summer houses were made. It was laid up and down, and with several layers, and was woven together with more tule and with rope made of fiber bark such as that which could be pounded and twisted from the bark of the sagebrush. Winter houses sometimes had bark laid over them. A new house was clean, and could be set upon fresh soil, or built in another place to avoid a new wash. Feelings about the spirt of the dead entered into this too. Where one died, his house was burned, perhaps so that his spirit would not come back, perhaps to send his house with him. Customs sometimes have purposes unknown to those who keep them, and perhaps this was a way of fumigation. The things we store in houses, people of the Desert Culture would bury in the ground, either in the open or in a cave in the rocks. These are called cache. In this way the pack rats, skunks or other animals could not dig them up and lose or destroy them. Sometimes food was cached this way, in willow baskets with covers, buried in the dry sand or "blow-in" of a cave. People were active in the day time, they sat around fires at night. They slept close together and this made for more warmth.

Sometimes sweat houses, from six to eight feet in diameter and four or five feet high, were made of tule or skins stretched over a willow framework. Hot rocks were brought in and water poured over them.

Clothing

Excavations at Lovelock cave indicate that there were some changes in style over time spans, just as there are today. In the early Lovelock phase birdskin blankets were found. In the late Lovelock phase (1 B.C. to 1,000 A.D.) blankets of birdskin solely were not found. However, they were present in the preceding phase as well as in the historic Northern Paiute culture. Shredded fiber aprons, sandals, moccasins, and fur blankets have been used over a long time span. Some bands of the historic Northern Paiute still used sandals made of tule. The Washoe made skirts and capes from the tule. Among the Wada, a skirt and cape (?) made of shredded sagebrush bark were worn by girls during their puberty ceremony. Some bands used blankets of bear skin and deer skin, tanned with the hair on. The rabbit skin blanket, a long time mark of desert culture is still made by the old people today. Blankets were worn for warmth, as well as slept under. Where deer were obtainable, their hides were used for clothing. Of this aprons, breech-clouts, capes and leggings were made. Where deer were scarce, the hides were saved for moccasins. Here the neck portion was preferred because it was thicker and heavier. Clothing wore out quickly, and this was good because, with the exception of bucksin, it could not be washed.

Ornaments and Adornment

Enough is known of the period of pre-history to know that the ancestors had a pride in the person, and sought to adorn themselves. Several varieties of beads and discs and pendants made from shells, traded with the California Indians were used. These were used separately or with seeds of berries, such as the chokeberry, wild rose berry and dentalia, the latter being traded for with the Pitt River People. Styles would change, and the wooden pendant, found in earlier Lovelock culture was not found in the late phase. Men wore ornaments of bone into historic times, one of which was the double pointed rabbit bone pierced through the nasal septum. Winnemucca of the Northern Paiute was photographed with such an adornment. Men also wore bands of porcupine quills and feathers, but the "War bonnet" made famous in modern times was not ever in the Great Basin. Flicker feather bands were sometimes worn by the Wada-Paiute. Some were long, worn around the neck, reaching nearly to the ground. The feathers were traded for with the Maidu. Women's ears were pierced, following the puberty ceremony, and dancing was permitted. Abalone shell pendants were suspended from the ears. One of the ways a hair brush was made was from a porcupine tail. Paint was worn by both men and women, sometimes for adornment, sometimes ceremonially. Red, white and black were the predominant colors. Paints were obtained from the soft rock or dug from the ground, crushed with the mano and metate and mixed with water for application.

Warfare and Weapons

It has been said that, despite some resistance to the intrusion of early non-Indian settlers, miners and travelers through Nevada, the Indians were relatively peaceful. Certainly there was no organized warfare, as we know it. The small political unit of the extended family, the rule of unanimity of agreement before action could be taken, the need for gathering of agricultural food and the employment of "all hands" in doing it, the limitation imposed by foot travel and the limited range of the weapons used, all substantiate this conclusion.

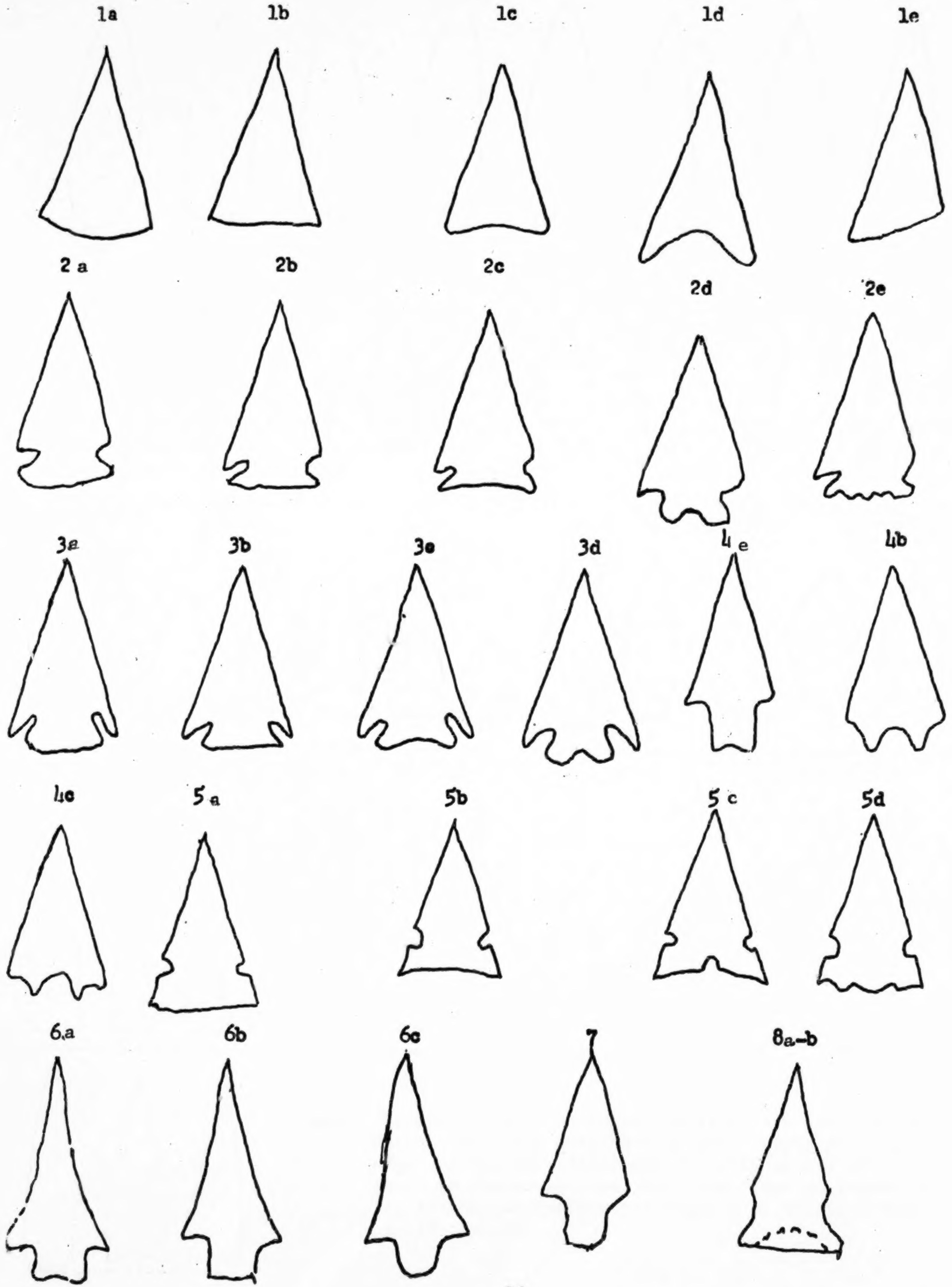
The sweeping raids of the larger bands of the plains, made possible by the acquisition of the horse did not occur here. A certain amount of cupidity, the restless and adventuresome spirit of the young men and an emphasis on physical prowess being almost a universal attribute of man, it is not unreasonable to assume that some raiding did take place. We do not know how much the constant, if sometimes very slow, movement southward was resisted. Perhaps, because of drought, or the intrusion of the Athapascan speakers into the southwest, some of those people who were living there (Severe Fremont and Anasazi Cultures) may have returned to the Desert Culture and moved northward into southern Nevada. Threat to survival of the Desert Culturists already living there may have been, at least temporarily resisted.

It may be assumed that the throwing spear was the principal weapon until it was superseded by the bow and arrow. Both of these have very limited range, and the emphasis was probably on the skills of stalking and surprise rather than on the numbers of the enemy killed. It has been said that scalping was not generally practiced and was reserved for "very bad" people. The stoning to death of renegades and evil medicine men in historic times leads us to believe that the stone itself was used as a weapon, not only to throw, but, in the case of the hand sized crushers and choppers, as one to reinforce the weight and hardness of the hand in hand to hand combat. Wooden clubs have been found, as have been clubs and sticks with sharp pieces of worked stone attached. These probably had dual purpose, at least in obtaining game and in combat use.

According to accounts in the Honey Lake Paiute Ethnology (ibid) the bow was shorter than the modern hunting bow. It was about three feet long. It was, in this area generally made of juniper, which was allowed to cure with the bark on. Bow-strings were sinew from the deer, and sometimes sagebrush bark was inter-twined with the sinew. The best arrows were made of arrowcane, but serviceberry was also used. Greasewood and serviceberry were used for foreshafts, which often were rubbed with the sap of a fresh juniper limb, then pushed into the arrowcane shaft. Sinew was then bound around the arrow where the two shafts joined to help the juniper pitch glue hold the two together. Feathers were then attached (traditionally three) to keep the arrow straight in flight.

Projectile points, sometimes called arrowheads or atl-atl dart points to differentiate between two uses are the most common, and perhaps the most fascinating of all Indian artifacts, especially to those who have not made a deeper study of the stone tools of the Amerind. They were of various sizes and weights, and made of

Point Types found at the Karlo Site (Las-7), Francis A. Riddell (ibid)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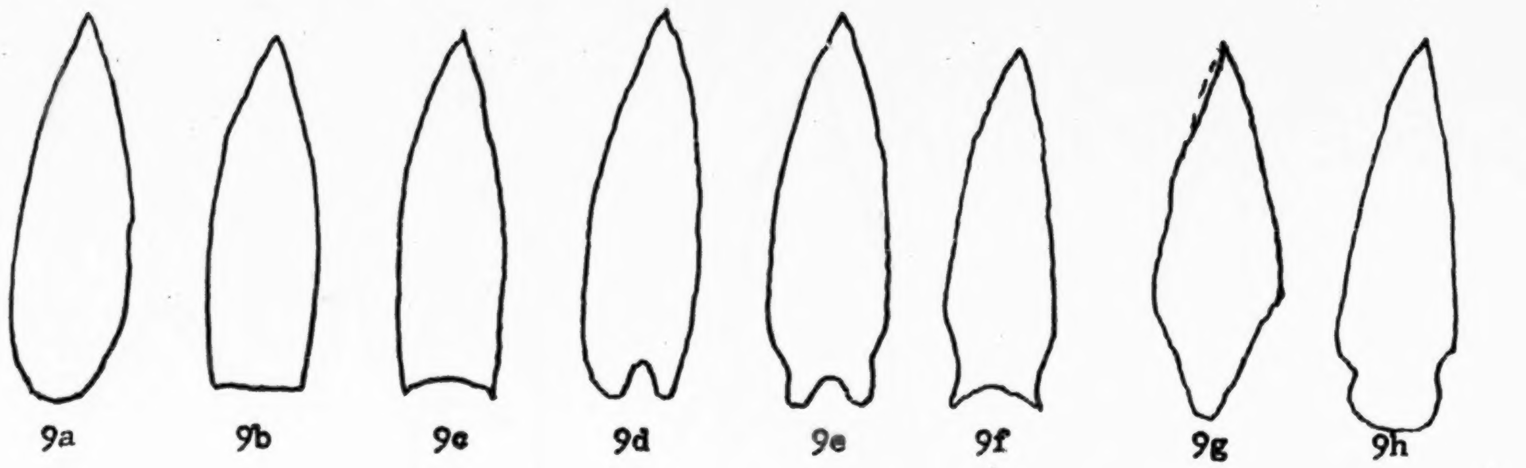
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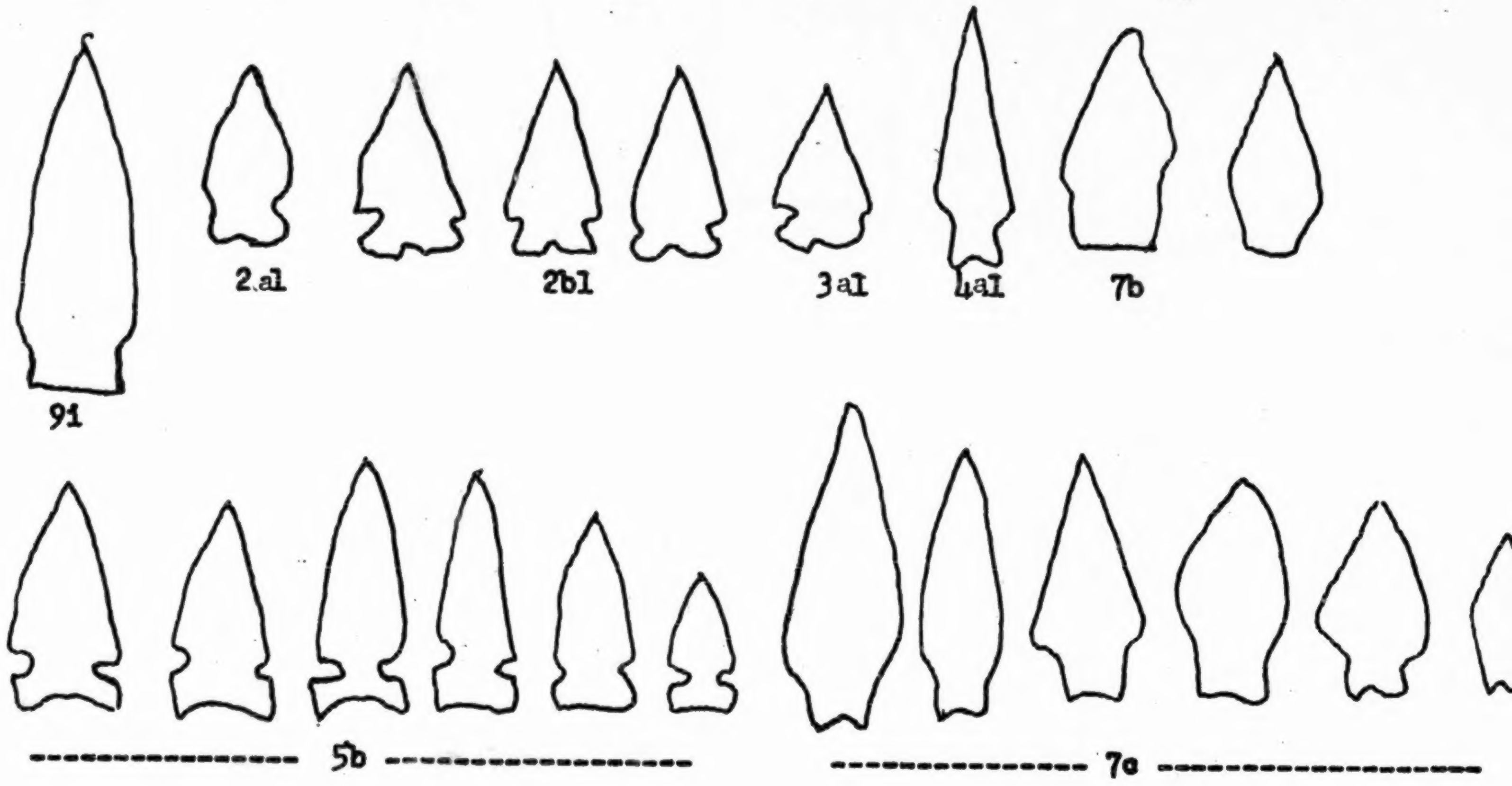
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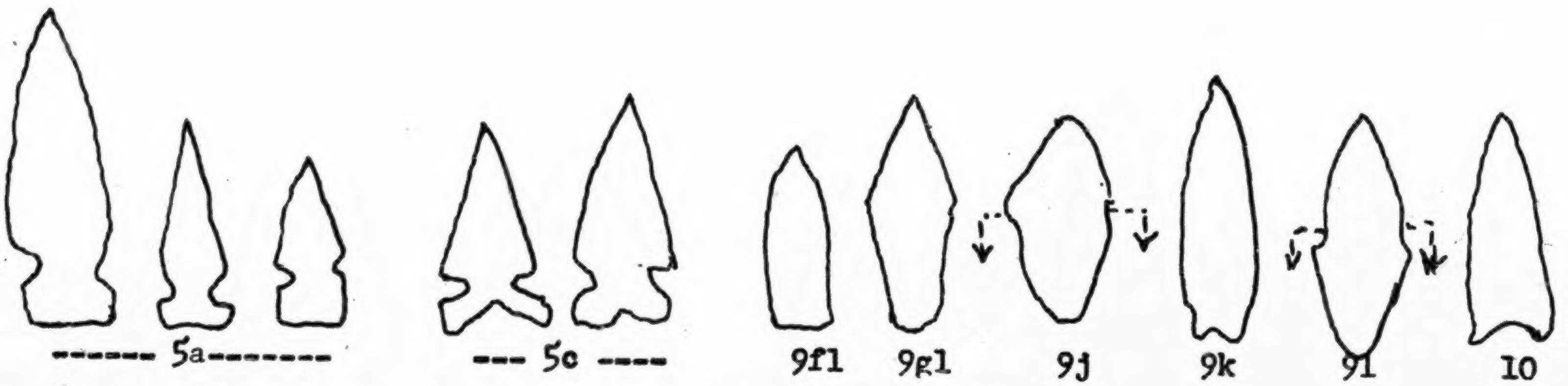
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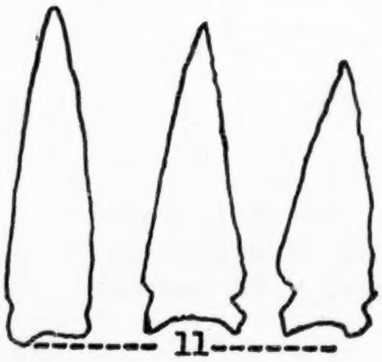
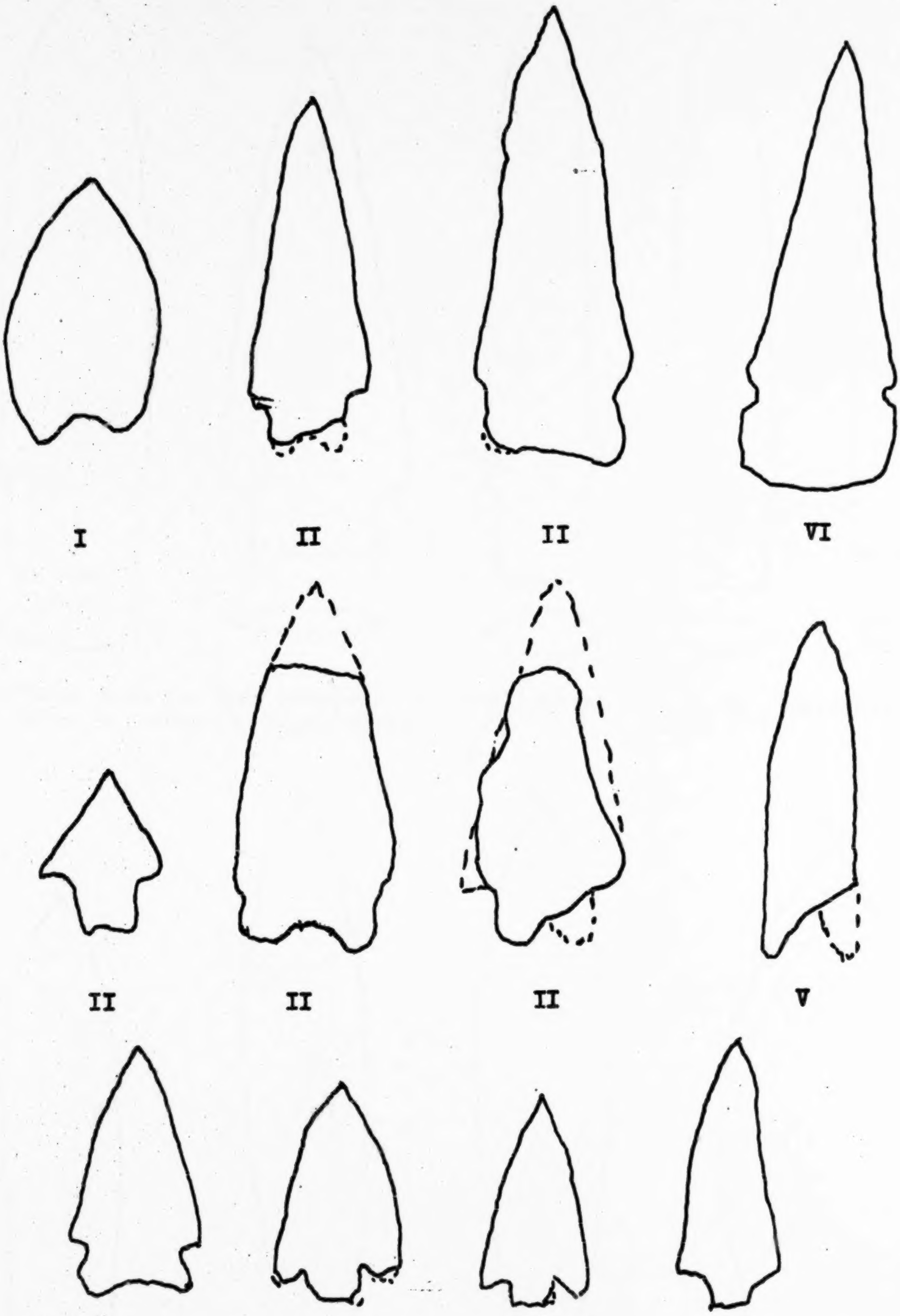


Note: 9a thru 9i are continuations of points found at the Karlo Site. The remainder of point types on this page are sub and additional classifications not found at the Karlo Site, but were found at Danger Cave. For further discussion see Karlo Site Report (ibid) pp. 13 thru 28.


I
II
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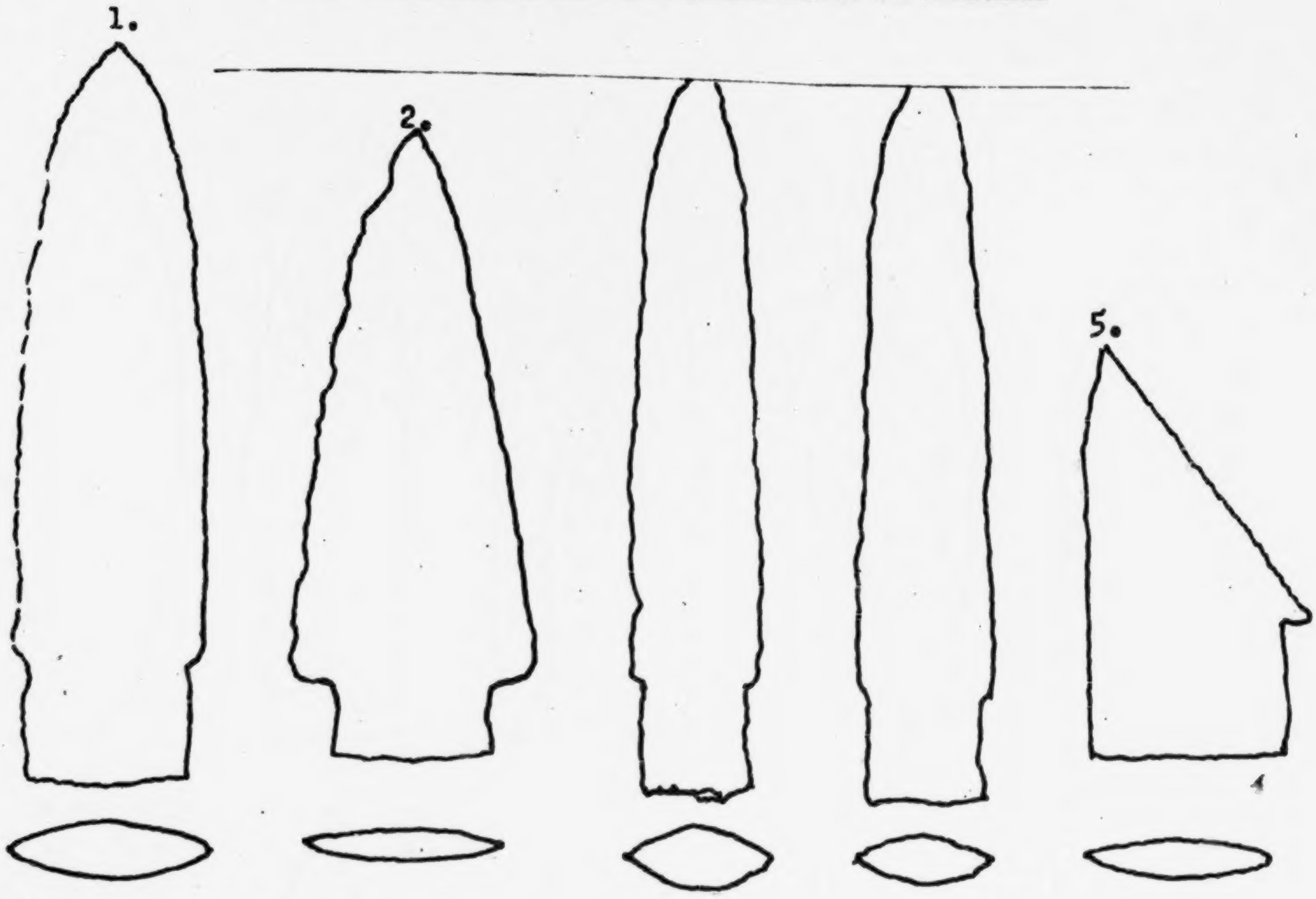
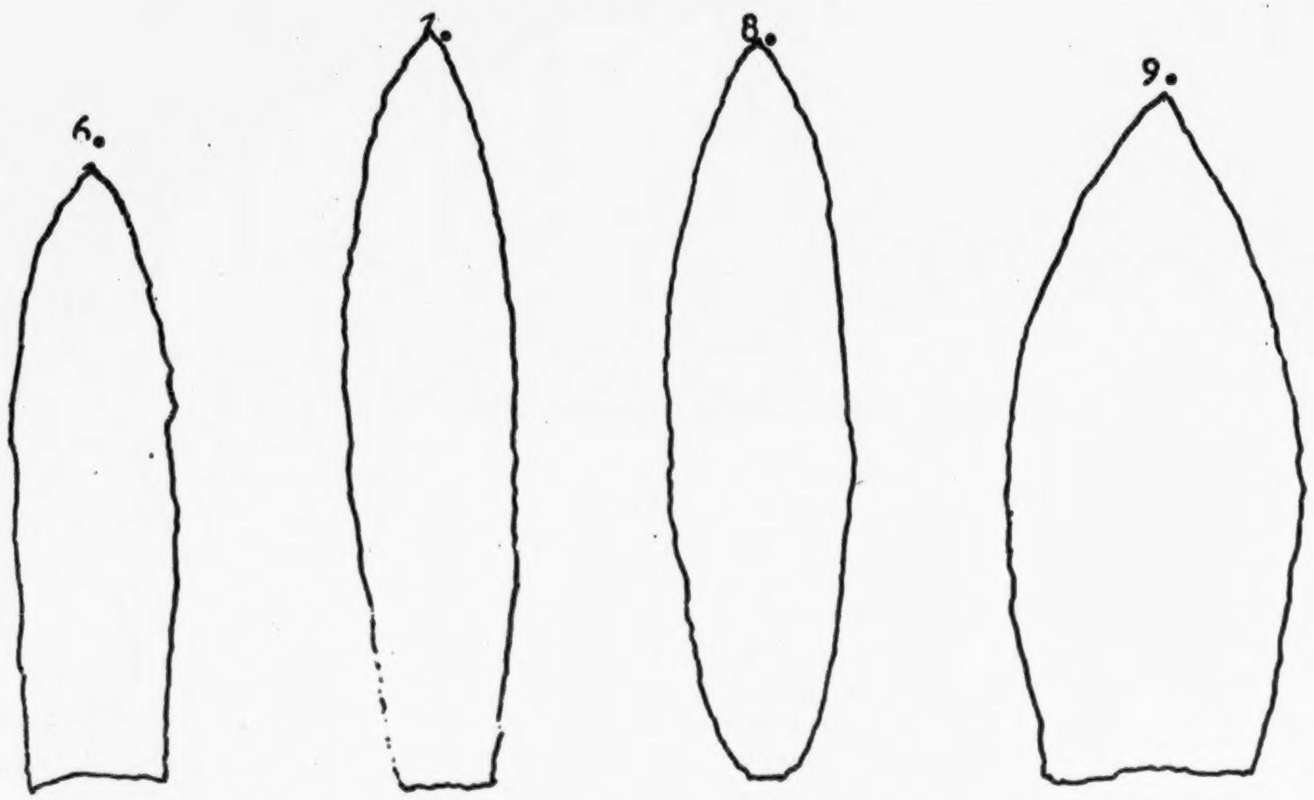
III
III
IV

Typical Points excavated by Harrington at Lovelock Cave, Nevada, from the report of Gordon L. Grosscup, University of California Archaelogical Survey Report Number 52. Issued October, 1960.

Famous Point Shapes according to Locations Found

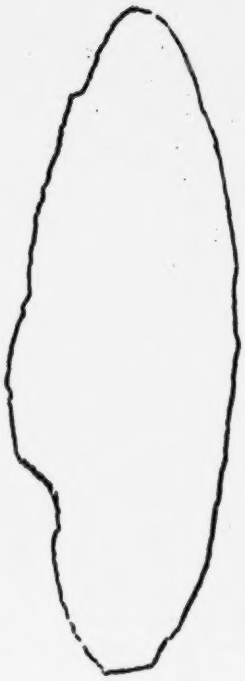


Artifacts from the Cody Comples: 1. Scottsbluff Type I, 2. Scottsbluff Type II 3. Eden 4. Eden 5. Cody Knife



6. Angostura 7. Agate Basin 8. Agate Basin 9. Brown's Valley

Famous Point Shapes According to Locations Found



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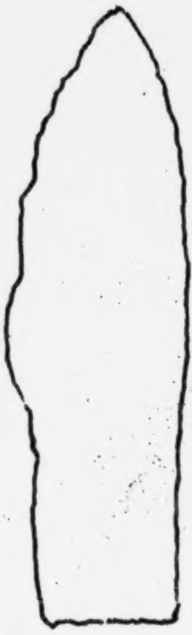

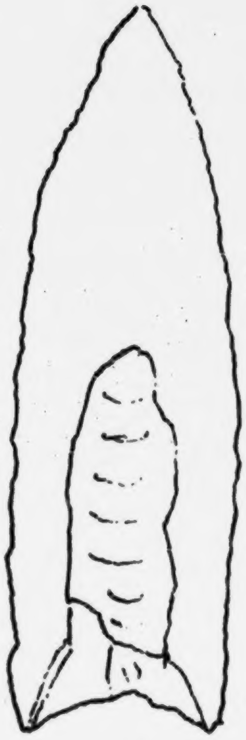

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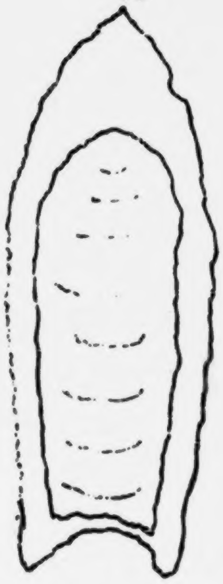

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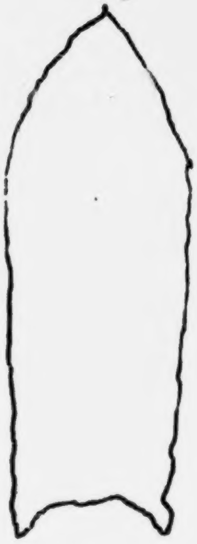

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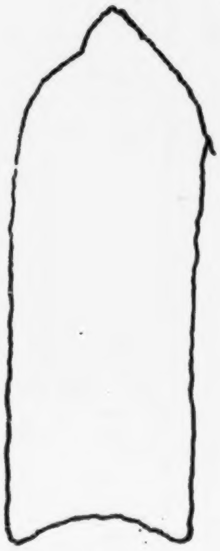

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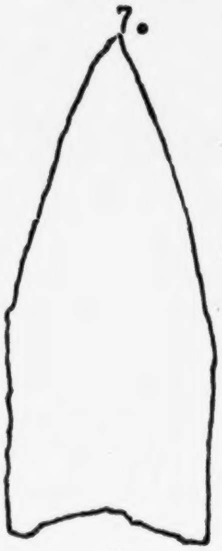

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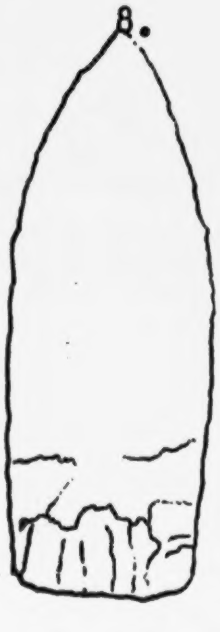

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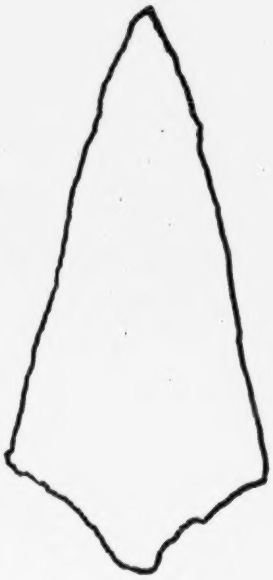

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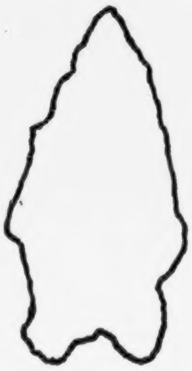

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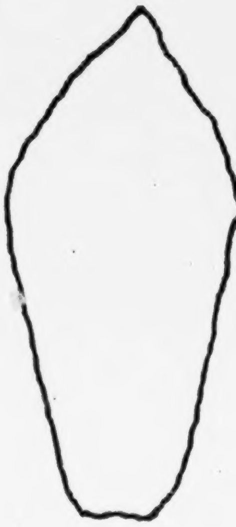

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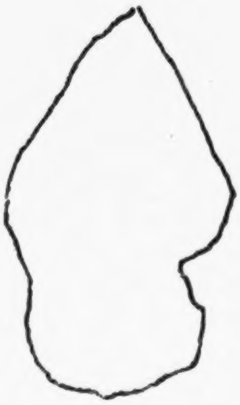
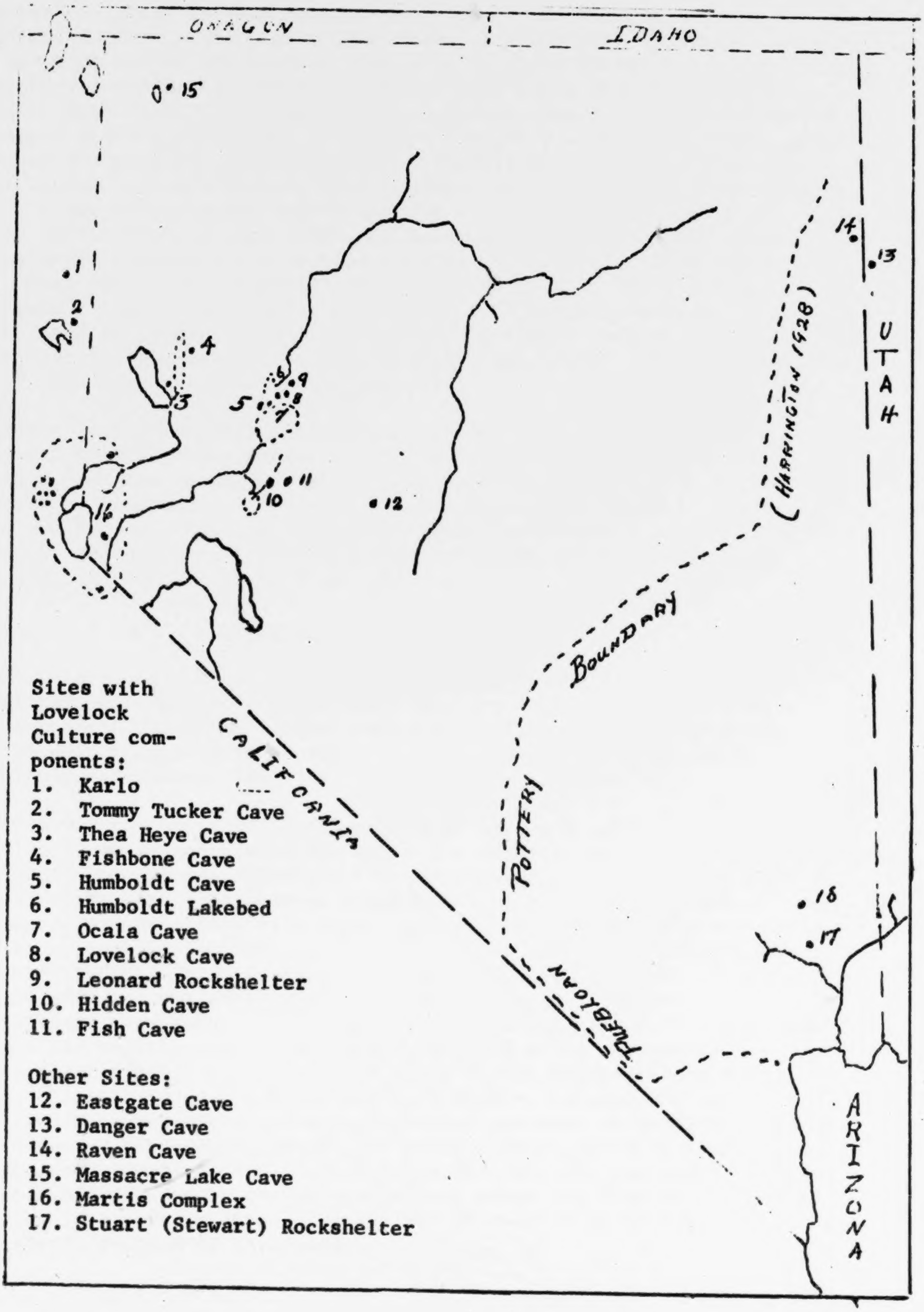


Famous Point Shapes according to Locations

1. - 2. Sandia
3. Clovis
4. Folsom
5. Midland
6. Plainview
7. Meserve
8. Milnesand
9. Gypsum Cave
10. Pinto Basin
11. Lake Mohave
12. Silver Lake

Archaeological Sites


OREGON
IDAHO
UTAH
ARIZONA
CALIFORNIA
POTTERY BOUNDARY
(HARRINGTON 1928)
PUEBLOAN
15
14
13
1
2
4
3
5
6
7
8
9
10
11
12
16
18
17

Sites with
Lovelock
Culture components:
1. Karlo
2. Tommy Tucker Cave
3. Thea Heye Cave
4. Fishbone Cave
5. Humboldt Cave
6. Humboldt Lakebed
7. Ocala Cave
8. Lovelock Cave
9. Leonard Rockshelter
10. Hidden Cave
11. Fish Cave

Other Sites:
12. Eastgate Cave
13. Danger Cave
14. Raven Cave
15. Massacre Lake Cave
16. Martis Complex
17. Stuart (Stewart) Rockshelter

different stones. They are classified in various ways, such as Sandia, Clovis, Folsom, Scottsbluff, etc. after various sites where they were found. They are also classified according to numerical types. Drawings are appended hereto to show some of the shapes that have been found in the Desert Culture. The plates show shape, but not size or weight, and some are much larger and heavier than others. Some of the types are common to various areas, and the tracings show types that were found at the Karlo Site in Northern California, Lovelock Cave in Central Nevada and Danger Cave in Utah. The writer has picked up several of these types, on the surface of the ground, at Buffalo Meadows in Northern Washoe County. It was thought that the smaller points represented late ones. It was also thought that a bow and arrow could not shoot the heavier ones, until an experiment was made with the modern bow. The bow performed best with the heavier points. Probably the very small ones, sometimes called "bird points" were used to kill waterfowl and small game. Some of the little blunt pieces of worked obsidian we pick up, and which some call "stunners", were really scrapers of the variety called "thumbnail", or were inserted in wooden clubs or scraper handles, and were not "arrowheads" at all.

Points were made with percussion technique, or by striking the piece with another stone, resulting in the breaking off of a "spall" or with a pressure technique, where the piece was pressed with a piece of antler or bone until a flake flew off. Pieces made with the latter method are the most delicately worked. Which technique is older we do not know. In any event the makers were extremely skilled, and prized members of the band.

The Political and Family Unit

Certain aspects of pre-historical culture cannot be reconstructed from archaeological remains. Perhaps they can be inferred from informants in the ethnological process. This is fraught with danger, because although cultural patterns change slowly, they do inevitably change. We can only infer some things in immediate pre-history.

Probably the political and family unit in the pre-history of the desert culture was the same. The words for mothers and aunts were the same in some of the languages. Likewise the words for father and uncle were the same. Grandmothers and grandfathers were also parent surrogates, and were the "wise ones" to whom one turned to learn. There were no "experts" only those to whom one turned for advice because it was known that they had had experiences of which one wanted to know about because one was faced with such an experience. Leaders for special tasks were selected by a kind of democratic group choice. Leadership was not eagerly sought, because it carried grave responsibility. Because the responsible adults had a voice in the determination of action, which included the selection of a leader, because the group was small, and because unless you agreed you did not have to participate, the concept of representation was not known. Many political decisions were almost automatic. For instance, the decision for the group to move was sometimes decided by the knowledge that seeds for food were ripe for gathering in a certain area. The subject is covered in more detail in the historic section of this paper.

Ceremonial and Religious Life

Here again are intangible values, only to be reconstructed from the ethnologies and present practice. It is generally known that ceremonials preserve a culture, emphasize, as well as reflect, the needs of the people in a culture, and provide means whereby the self concept is defined and identified with the group. Some ceremonies are "pure fun", others have deeply religious meaning, all meet the needs of individuals and groups within the culture. The subject is covered, adequately, in the historical part of the paper.

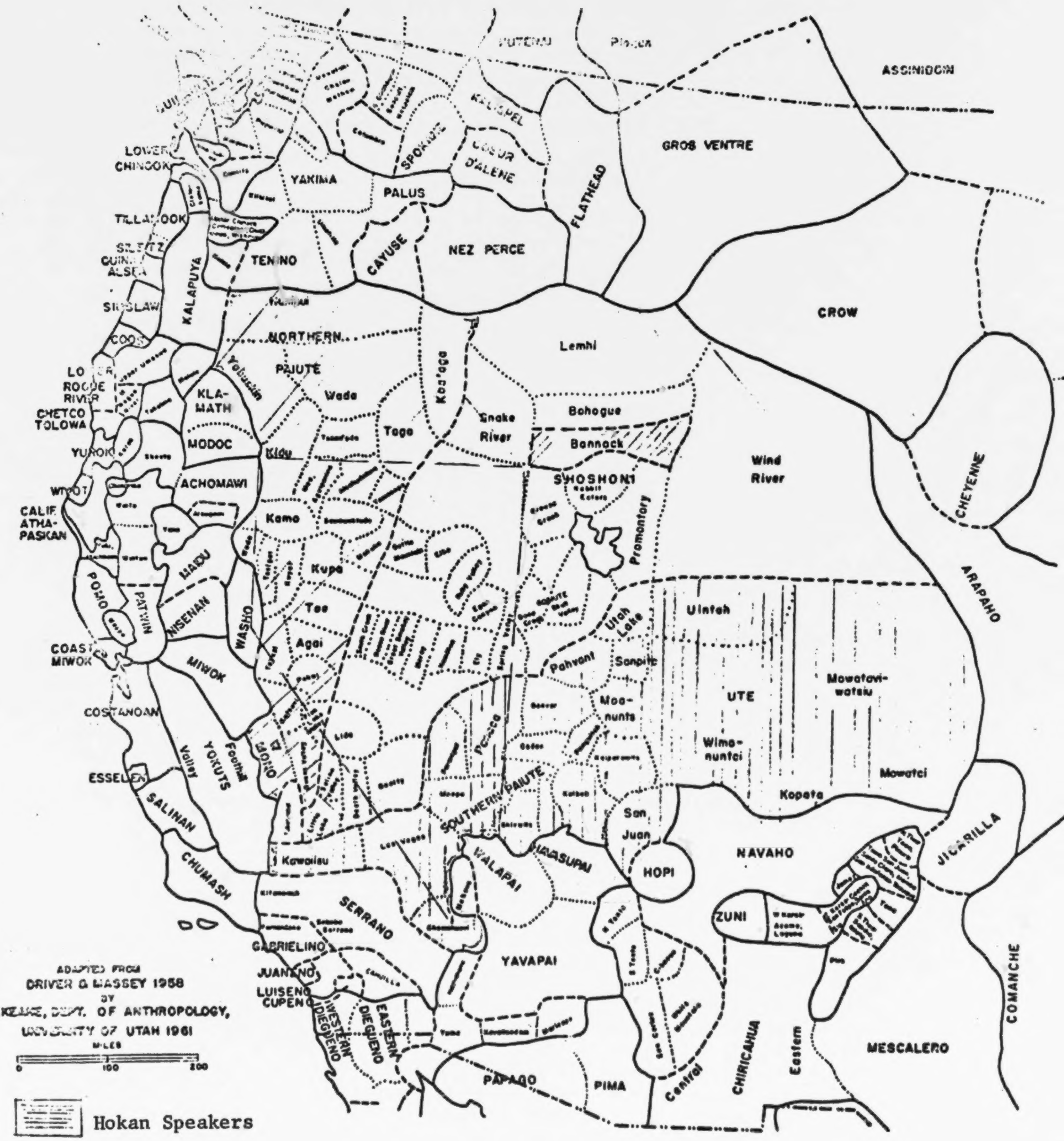
Pleasure

It has been said that some cultures are "work oriented" others "leisure oriented". Indians in prehistoric times, as today, were a pleasure loving people. Once basic wants were satisfied they turned to leisure. The pleasure of talking together, of gossip, of smoking and the playing of games were enjoyed. Likewise were the pleasures of feasting together, dancing together and of love-making. The electric can opener and the electric toothbrush were unknown and their implications were not present in the culture.

Basketry

Jennings ("The Desert West" ibid) describing the core culture assemblage described as the Desert Archaic, refers to Zingg(1933), who isolated a cluster of characteristic traits which included twined bags, coiled trays and coiled bowls. Jennings et al (1956) listed basketry (twined predominant) as a generalized trait of the desert Archaic Lifeway. At Roaring Spring, sealed under a pumice fall, were atl-atl darts along with basketry. At nearby Fort Rock Cave there was found twined basketry. A sandal, found here, yielded a radiocarbon dating of over 7,000 B.C. From above the pumice, hence later in time, Catlow twined basketry was found. Basketry was found at Gypsum Cave, where giant sloth dung has been radiocarbon dated at 8,500 B.C. At Danger Cave the deposits covered a time span (radiocarbon dating) from 8,300 B.C. Therewere many perishable items found, especially basketry. (Jennings, ibid). In the Humboldt area all the cave sites yielded a variety of perishable objects and give the best available inventory of the later prehistoric phase of the Desert Culture. There are twined and coiled baskets of several types, etc. All of these were made with vegetable fibers. Of the two sites (Lovelock and Humboldt caves), Lovelock was the richer and appeared to be the older, dating back to about 2,000 B.C. The early Lovelock deposits were characterized by some traits that disappear after I A.D., such as the manufacture of flexible twined basketry. "It should be pointed out in passing that the basketry techniques most common at Humboldt were not known to the northern Paiutes, although the latter are skilled in other basketry work." Jennings (ibid).

The Washoe, into historic times, have been famous for their basketry of coiled willow. There still live at Dresslerville a few old ladies who make the famous baskets.


ASSINIBOIN
KUTENAI
PIEGAN
KALISPEL
GROS VENTRE
LOWER CHINOOK
SPOKANE
COEUR D'ALENE
YAKIMA
PALUS
FLATHEAD
TILLAMOOK
SILETZ
ALSEA
TENINO
CAYUSE
NEZ PERCE
KALAPUYA
SIUSLAW
CROW
COOS
NORTHERN PAIUTE
Lemhi
LOWER ROGUE RIVER
KLAMATH
Wada
Koa'aga
Tago
Snake River
Bohogue
Bannock
CHETCO TOLOWA
MODOC
YUROK
Kidu
WIYOT
ACHOMAWI
SHOSHONI
Wind River
CHEYENNE
CALIF ATHAPASKAN
Kamo
Promontory
HAIDU
Kupa
POMO
PATWIN
NISENAN
WASHO
Toe
Agai
ARAPAHO
Uintah
Utah Lake
COAST MIWOK
MIWOK
Pahvant
Sanpits
Moanunts
UTE
Mowatavi-watsiu
COSTANOAN
Valley
YOKUTS
Foothill
Wimanuntci
Mowatci
ESSELEN
SOUTHERN PAIUTE
Kopata
SALINAN
San Juan
Kawaiisu
WALAPAI
HAVASUPAI
HOPI
NAVAHO
JICARILLA
CHUMASH
SERRANO
ZUNI
GABRIELINO
YAVAPAI
JUANENO
LUISENO
CUPENO
WESTERN DIEGUENO
EASTERN DIEGUENO
COMANCHE
MESCALERO
CHIRICAHUA
Eastern
PAPAGO
PIMA
Central
MILES
0
100
200

ADAPTED FROM
DRIVER & MASSEY 1958
BY
E. KEAKE, DEPT. OF ANTHROPOLOGY,
UNIVERSITY OF UTAH 1961

▤ Hokan Speakers

▨ Northern Paiute

░ Shoshoni

▥ Ute-Chemehuevi

TRIBAL DIVISIONS OF WESTERN NORTH AMERICA

The important thing to remember is that baskets were tools, and were well designed for specific purposes. The pitch covered water jug held water. The large burden baskets would carry all that a person could carry. The winnowing tray, held in a woman's lap, was efficient for its purpose. The willow baskets of the Washoe were so well made that, when soaked, they were water tight.

Social Orientation

In the Desert Culture, we seem to have a society of primitive people belonging to several language families; the most important being "Northern Paiute", Hokan Speakers, Shoshoni and Ute-Chumehuevi. These language families were split up into many dialects. Only certain closely related dialects could understand each other. They nevertheless, had many traits in common, which made it possible for them to have minimal, sporadic communication.

The unit, social and otherwise, seems to have been the larger family, including other skilled people who, by mutual consent, and perhaps by marriage, joined it.

There was no need for complex social organization, such as we know it. The units were small and the organization dictated by long established custom of which the old people were the arbiters. The mores were contained in the customs and in the ceremonial and religious life. What one should or should not do was very well defined.

The rigors of primitive living made the need for conformity an immediately important thing, vital to the small group, observable and a concern to all.

The reward and incentive, the motivation for conformity and compliance, was immediate. Punishment, where needed, was swift and well accociated with the infraction. It is said that shame and ridicule were powerful censures used by the taskmasters. It is known that ostracism and death by stoning were used to be rid of the non-conformists.

There were, undoubtedly, "safety valves" to relieve social oppression. Perhaps the custom of leaving the group was one of them. Perhaps, when the "going got too tough" for the children they sought the grandparent's protection, as they do today. Stern reality was probably relieved by much laughter and all of the pleasures implied in social gathering. Work was sporadic, with much time for relaxing and feasting.

The Indian and His Home and Family

The Indian, unlike the white man, was not agrarian by nature and had not developed a strong political system; therefore, he was not capable of supporting large villages and was generally limited to the extended family.

During the summer, the aboriginal Indian generally contained themselves to the nuclear family so that there would not be as many people to feed. However, when winter came, they would gather into extended family groups to pool their resources and for better mutual protection. Since food gathering was unlikely in the winter, they could gather together to pool food resources and still not conflict with their idea of not having to feed too many people. The village usually had from two to ten families and probably less than fifty people, who were generally related.

The Paiute and Washo Indian families did not limit themselves strictly to the nuclear family. Frequently they traveled in bands.

If a wandering family or band was unsuccessful hunting and food gathering, they could join another family or band. However, each member was responsible for his share of gathering food, children as well as adults. If a member failed to do his part, the group simply dispersed at night and met at another point leaving the one person. When he awoke he found everyone gone. However he could rejoin the group again, but he knew he had to do his share.

Because these Indians were nomadic, their homes were of a nature constructed according to the weather.

The extended family was made up of two or more nuclear families with the nuclear family maintaining separate identities. There was no hard and fast rule to follow, but generally the Washo, Paiutes and Shoshoni had a tendency toward the extended family. However, it is noteworthy that the Shoshoni were more prone to the extended families.

The nuclear family was, with some exceptions, invariably the rule. There were a few polygynous families and still some polyandrous families, either form of marriage was considered correct. In these cases, it was usually sororal and levirate in nature, however, it need not be limited to the above as it could be nonsororal and nonlevirate. The theory behind the sororal marriage was that two sisters would not fight, whereas strange women might; the same held true for levirate marriage.

The aboriginal Indian family was usually matrilocal; however, they were also patrilocal; again there was no compelling rule to follow.

The only time members of groups would compete would be in games other times mere existence prohibited competition.

Marriage was a very important institution to these Indians. The need for each other was mutual, the woman needed men for protection, and men needed women for food gathering.

Children were very important for they were the ones who would carry on tradition as well as help with food gathering.

Children were never punished physically when they misbehaved. Usually they were taught shame, and told a "whirlwind" would get them if they continued to be naughty.

The child's education was very practical and based upon the sharing of the responsibilities of the band as well as the family.

The Indian family was usually patriarchal, the grandfather usually educated the children in the traditions, family life, and right from wrong. However, the child's happiness was the prime concern to the parents as well as the band. If a child's parent or parents were killed, someone else in the band, usually a relative, took the child and cared for it. No child was ever without a "mother" and "father".

As in any society, divorce was inevitable. When life became unbearable for a couple one would leave the band or family, the children remaining with the parent who stayed behind with the group.

The aboriginal Indian of Nevada was usually peaceful, however, just as any primitive society, offenders had to be dealt with. Shamans were stoned to death, witches were killed and other various crimes were dealt with accordingly. It should be noted that a crime against an individual was considered a crime against the band.

Old people who could no longer carry their share of responsibility were usually left behind to die. As in all primitive cultures, there had to be a way of dealing with the aged. Since life was so hard and one had to carry on this responsibilities, the people knew of no other way for the aged.

Because the life of the Nevada Indian was nomadic, there was no chief of the tribe. However, the bands, usually the larger ones at least, had a headman called a "talker". He gave talks from time to time to the group; telling them about the ripening of plant foods in various locations, planning the trips to these localities and allocating to each person or family a share.

Any social unit larger than the band was only temporary among the Nevada Indian. The most common occasion for such a gather of several bands was for the rabbit or antelope drives, which rarely lasted longer than two or three weeks. These hunts usually were held once a year.

In conclusion to this section of the aboriginal Indian, one can see the family, whether nuclear or extended, out of necessity was the primary social unit. Due to hunger, life was a hardship and death was a constant threat.

This land, in general, had very little to give to its people and yet they were able to survive in such an environment. Truly they must have been an amazing people for today it is doubtful that we could survive such conditions.

The Historic Indian Family

With the coming of the white man into Nevada, the Indian family members underwent a change because now they were exposed to a new way of life. However, just as it would be difficult for us as non-Indians to assume the culture of the Indians, so also it was difficult for the Indians to assume the culture of the white man. For it is extremely difficult to break down thousands of years of tradition and culture within a few years.

Although the Paiutes, Shoshoni and Washoe have been exposed to the non-Indian culture for little over 100 years, still many traditions and, yes, even much of the Indian culture continues today even though much of the aboriginal culture has been lost.

Certainly the introduction of the horse had a monumental affect upon the Indian, for now hunting and food gathering were made easier. The Paiutes and Shoshoni became more dependent upon the horse than the Washo. Hunting and seed gathering was easier for the Paiutes and Shoshoni. Since these two tribes covered so much territory, distances were easier to overcome. On the other hand, the Washo occupied less territory and the territory they did use was much better than that of the other two tribes.

In conclusion, it can be stated that the Washo did not need to adapt themselves to the horse as much as the Paiutes and Shoshoni.

The coming of the white man was only natural for it can be seen in all Western Expansion the sea was their eventual goal. Food was scarce, and with white men infringing upon the Indian land, less food was available. There was only one eventual course for the Indian to take and that was rebellion.

The Nevada Indians were peaceful people by nature and because they did not have a strong organization and were task oriented, they had no real knowledge of organized warfare.

The Paiutes and Shoshoni were natural enemies of the Washoe. The white man made first contact with the Washo and therefore the Washo considered the white man almost as a savior rather than an enemy.

Because the Washo assisted the White man in conquering the Paiutes and Shoshoni, the white men considered the Washo even less than human and probably admired the Paiutes and Shoshoni far more for at least putting up some kind of resistance.

There was a steady stream of white men into Nevada, who continually infringed upon the Indian land.

Although the Indian family underwent vast changes, still it was able to carry on much of its culture for many years, and even today some of the culture remains.

As in aboriginal times, the historic Indian viewed the family as being of prime importance.

The nuclear family persisted as the primary unit of social organization.

When the Indian realized the white man had won, many Indian bands or nuclear families attached themselves to white ranches, or lived on the edges of towns, for it was easier to work than raise or look for their own food. As a result the Indian became dependent upon the white man.

As time went on, the Indians were moved to reservations. Here the Indian was to be taught ranching and agriculture. In some instances it worked very well, others not so well. However, some of the Indians left the reservations and took up residence in towns or on the edges of towns, and so as a result today we have several Indian colonies in some of our cities in Nevada.

Marriage customs prevailed for many years, however, today most of them have disappeared except for a few instances.

The choosing of partners for the young people was generally done by the parents of the children.

When a girl was about 15 and a boy 17, it was time for them to get married. Sometimes parents chose a girl's husband when she was just an infant. Both families, if they liked each other, could arrange for the ultimate marriage of their children.

When it was time for the girl and boy to be married, gifts were exchanged by the parents. This would continue for several months.

Sometimes the boy could visit the girl at night, but no physical contact was permitted, and neither the girl nor the boy spoke to each other. The boy would just sit at the foot of the bed and then leave very quietly. Usually the mother or grandmother was present. Sometimes, when the families decided it was time for the couple to be married, the boy would come to the girl's home one night and stay, that was the marriage.

Usually the courtship lasted for about one year.

Because the couple did not move out of the girl's parents' home but resided with the girl's family, they were usually considered matrilocal.

Today the boy and girl usually choose their own partners and establish their own residence.

Because in old times the family was matrilocal, it was very important that a good boy be chosen for the husband of the girl.

Polygyny and Polyandry are not practiced today, for the law forbids such marriages. The Washo, for instance, compensate for this by contracting several monogamous marriages at a time, usually the last one for life.

Children are still important to the Indian just as they were in aboriginal times.

During pregnancy several customs were observed. Women were active during this time. However, at the birth of a child a few customs were upheld.

No man was allowed to touch or go near a woman about to give birth as it was felt the woman was full of a very special power. If she touched a man, he would become like a woman, and as a result he would not be able to hunt and fight, and would lose his strength.

Some of the Baiutes sent their women to a special house when she was about to give birth. She usually had several women to help her. The Washo did not send the woman to a special house, but rather "a warm bed" was made for her. It was usually a bed of warm stones or warm ashes covered with grass.

After the birth of a child, the husband took a cold bath every morning, left a present at the stream for anyone to take in order to keep disease away from the baby, he did not sleep at night, ate no meat, salt or grease; did not gamble or smoke and was constantly working, so that the child would be industrious in later life; this continued until the cord fell off.

The mother on the other hand did not bathe for a month, ate no meat, grease or salt, drank only warm water. For about two weeks after the birth the mother lay in a special bed, wrapped very tightly. She did not leave the house usually for one month. It was believed the mother had to be cured from the inside.

Today most of the Indian women have their baby in a hospital. However, the giving of a gift still prevails and the father will usually fast for a short period of time.

If a woman died at child birth, usually her mother, or if the mother were dead, a relative, took the child and raised it.

If a woman could not have children she might be able to "adopt" her cousin's baby and raise it as her own.

This custom still occurs today.

With the Washo, children were not named until they were old enough to talk. Today a child is usually named at birth, but has an Indian name as well as a white name.

Children are usually not struck when they misbehave. Today if a mother cannot control her child, she may call the school and ask them to spank the child. Usually this does not occur, as the parents instill a sense of shame in their children.

Today rather than the grandfather educating the child completely, as he did in aboriginal times, the child today goes to school. However, before going to school he learns his families culture.

One ceremony which the Washoe preserved since aboriginal times is the puberty ceremony. Although it has undergone minor changes, it still has much the same characteristics of the aboriginal ceremony. For this ceremony is very significant in that it tells all, that the girl has reached womanhood.

A girl menstruating for the first time told her mother. A bed of warm ashes was prepared for her in a pit. At night she could sleep in the home. She will fast for four days, but drinks sugar and pine leaves. Men are not allowed to touch her clothes or approach her before the Puberty Dance.

The symbolism of this fast makes the girl live longer and will keep her from getting hungry in later life. If she eats she will die young and will not grow properly or get along well.

After the four days are up, the father goes around and summons people for the dance.

The girl, very weak from fasting supports herself with a stick about seven feet long, and it is planted into the ground. The mother paints it red. This pole is to aid the girl in later life. After the ceremony, the father takes the pole up into the hills, plants it in a hole cut in a rock. When the girl is older, her legs will not get weak when she climbs a mountain. From this time, the stick is not touched.

Men and women dance, always at night and on the fouth night until morning.

An attendant dances with the girl to support her because she is weak.

Presents are given away in honor of the girl.

After the dance, the girl is washed completely or goes for a swim in the morning. This signifies the girl is ready for a marriage proposal.

For the boy, there has never been much of a ceremony, nor is it considered very important among the Washo.

The ceremony usually began when the boy killed his first male deer or antelope. After the animal had been skinned, the tips of the horns were placed on the ground, leaving a space between the ground and the arc of the horns.

The boy then attempted to crawl under the horns, moving toward the eyes and nose of the deer. If the horns of the animal were large enough to crawl under he would have good luck as a hunter, if not and he knocked the horns over, he would have bad luck.

Following this, the boy was given a bath and a prayer was said for good hunting and health by either his father or mother. The animal the boy killed was not eaten by the boy or his family, but was given away.

With the Paiutes, a different ceremony was held and is still upheld today.

A girl menstruating for the first time was not allowed to be near the men, she lived in a special house and usually stayed there for about a month. She could not eat meat, salt or grease. She had to take a cold bath once every five days to cleanse her from evil.

Although this sounds harsh, actually it was planned for the girl's safety.

The boy's coming of manhood was much the same as with the Washo. He could not eat the meat of the animal he killed nor could his family, but it was given away.

Divorces were allowed by the Indians of Nevada. The divorce procedure was very similar among the various tribes. The husband or wife simply left the group, the children remaining with the one who stayed.

Today, because of law, divorce goes through the courts.

Death is always present.

The Paiutes usually buried the dead person in a cranny in the rocks. They cried or wailed for long periods of time and cut their hair. The dead person's home was burned along with his belongings. Recorded history tells us that some wives were killed when their husband died. Usually the dead man's animals were killed and buried with him.

The Washo usually cremated the dead person. Mourning usually lasted for one year. The hair was cut. Wailing continued for about three months and relatives did not wash their faces for about one year. The surviving person did not remarry for about one year whereas the Paiutes usually married shortly after the death.

Many of these customs are still present, the dead are now buried but wailing at the funeral continues and relatives cut their hair. Usually the dead person's property is not destroyed.

Thus we see the historic Indian family of Nevada from historic to present day. Many live on the edge,or in poverty, but some of the culture still prevails.

The non-Indian feels that the Indian must be acculturated; however, the Indian himself is not so sure of this idea.

For the Nevada Indian, life was hard but yet to some extent enjoyable. Today life is a rush process with little leisure.

So the process of acculturation continues. Probably some day the Nevada Indian cultures will disappear completely, but this process of acculturation will take time--for the Indian, the last 100 years is just like yesterday, for they have thousands of years of culture behind them.

Conclusion

The Indian child today is a product of his culture and displays many traits of his aboriginal culture. But he is also the by-product of our Western Culture.

He, therefore, presents a problem to himself as well as his family.

Prior to his school days, for the most part, he has been exposed to the culture of his family, and when he goes to school he is exposed to another culture.

The child as well as the family is caught in a turmoil. For he does not know which culture he should identify with.

In school he is taught to compete, but at home he is taught competition is dangerous.

His people's ways have been adequate for many thousands of years and at the same time he must constantly face new situations for which the old culture has not prepared him and he is caught in a conflict of two worlds.

So we see the family from aboriginal to present time. Although it has undergone many changes, still the nuclear family remains as the primary unit of social organization for the Nevada Indian.

INDIAN RELIGION AND THE NATIVE AMERICAN CHURCH

In attempting to make an historical examination of Indian religion it is necessary to have a definition of religion which can encompass the past as well as the present, and at the same time offer a way of viewing the future. It is an easy task to select certain practices of the past which can be labeled as "primitive religion". It is a more difficult task to see the same religious principles in operation in our present day of rigidly defined and established religious institutions. What can be defined as religion in an aboriginal time may be much more difficult to recognize as religion in contemporary time.

In every human group there are problems of suffering which cannot be alleviated. This is as true for our advanced technological society as it is for any underdeveloped society, the problems differ in degree but not in kind. Death does always come eventually, disease in one form or another takes its toll, people hate and allow their hatreds to tear themselves and their relationships apart, disappointments, defeats, and fears touch the lives of all. All of these define some of the limitations of human beings and the vulnerability of the human condition, and it is to these inherent problems which religion speaks, regardless of its outer forms. Traditionally religion has offered many ways of thinking, of feeling, and of behaving with regard to these ultimate problems. It attempts to reduce man's suffering by strengthening his ties to his fellows, and to offer answers which make the ongoingness of his group more certain. Understanding religion in this broad sense provides a basis for understanding its central role in the life of American Indian groups. It has been one of the important ways in which he has been able to maintain himself and his culture. It has been a vehicle for keeping that vital connection with his past so necessary for wholeness in the present. It has allowed him to take in that part of white culture which he finds acceptable, and to bring it together with what is valuable from his own past. It has been an important way of maintaining an Indian identity while adapting to a white world.

ABORIGINAL RELIGION

In the earliest history of any people one cannot find religion existing as an integrated set of beliefs about a God. Instead one finds a collection of different beliefs about a variety of different things dealing with a variety of ultimate problems as existed in that given historical situation. According to Underhill the Great Basin peoples saw God in all of nature. In the early time men recognized that the world in which they lived was shaped and influenced by powerful forces which they could neither understand nor control. This was evident in the thunder and lightening of violent storms, in the strength of the sweeping winds, and in the unpredictable fluctuations of growing things to eat, and animals to kill. All of nature was pervaded by great powers some of which were kind to men and some of which were evil and caused his suffering and his death. They had a strong indentification with all of nature and especially with animals whose situation and struggle for survival seemed so close to their own. They made up many stories in which animals had supernatural powers and could assume human form and behavior at will. Wolf and coyote are among the most common of these in which the wolf is seen as a wise old animal who tries to benefit men, and coyote is the malevolent and mischievious trickster who upsets wolf's plans. These stories of the special powers of geographic places, and of the powers of spirits like Water Babies, are both respected and feared.

Individual people could also acquire great power through dreams which would seek them out. A man would have a dream about an animal or a spirit and he would know that his dream was trying to communicate some special power to him. He was often fearful of his dream and would try to resist its call until he could be sure the power he was to have was good power. If his dream persisted it might reveal special power for curing, teach him special songs to sing for curing, and inform him where to collect the tobacco and feathers to use in his ceremonies. It was in this way that a man became a Shaman. Women could also become curers, but they were not so powerful nor so much respected for their power as the Shamans. In the old tradition the Shaman would doctor his patient for four or five nights. He would use his rattle of cocoons or deer hooves, sing his curing songs of power, use tobacco as incense in his clay pipe. He might have a whistle of eagle bone and use eagle or magpie feathers. With his special instruments of power he would try to manipulate the evil substance inside the patient's body, which was causing the sickness, into a position where he could force it out or suck it out, and so effect a cure. Most doctors had power for a special kind of sickness such as snakebite or burns. They were highly regarded and well paid in food, baskets, or perhaps a buckskin. If the cure was not successful enough a doctor might return part of the payment. In keeping with the social organization of Basin peoples a doctor carried on his share of the group's work just like everybody else. It was only in the case of an illness that he was called to perform his special function. Leadership was utilized only in terms of a special task. A Shaman who lost too many patients was thought to be using evil powers against people, and if the group became convinced that he was a man of evil power they would kill him.

Today, Shamans of the old traditional way are almost unknown and modern methods of medicine are widely used. At the same time, one finds in Indian culture a refusal to accept the dichotomy of mind and body which pervades white culture. There is a tendency to treat mind and body as a whole and to recognize that for all of the superiority of some white medicine it can leave important areas untouched.

THE GHOST DANCE RELIGION

Until 1840 few whites had entered the Great Basin, but in 1848 California became a part of the United States and a year later, with the discovery of gold, the picture changed rapidly. In 1857 silver was discovered in Nevada and both miners and ranchers soon swarmed over the land. The life of the Indian people who lived in the Basin was totally disrupted. Pinon trees were cut down for firewood and the land was occupied by ranchers and their cattle. The traditional food gathering cycle of the Indian was destroyed. What resistance the Paiute could put up was soon ended by the superior arms and numbers of whites. In 1859 the railroad was completed and by 1864 Nevada had become another state in the union. The Indian problem had been "solved" by placing people on reservations or by allowing them to work as laborers on the ranches and around the mines and the towns. Their old way of life was shattered and no new ways had yet been found.

After the first great dislocation of life due to white intrusion a number of small messianic or revivalist cults began to appear. DuBois sees these religious cults as one of the responses among Indian groups in their attempt to reorganize their lives under the overwhelming impact and demand of white culture. The need to make some adjustment to the white world was evident and Indian leaders were looking for ways of controlling the disorganization they could see around them. From 1870 until 1934 DuBois describes a period of progressive deterioration of Indian life throughout the country, and the Basin peoples were no exception. In this period many different religious ideas arose and in some cases developed into useful religious forms which enabled Indian life to maintain some continuity.

One of these religious movements was the Ghost Dance which originated at Walker Lake among the Northern Paiute. It is said to have started as a vision of Jack Wilson, or Wovoka, a powerful Shaman of the Paiute of that area. Wovoka's father had also been a powerful Shaman who had been in touch with Shamans of an earlier day, like Wodziwob and Weneyuga. Both of these early Shamans had been leaders of their people, they saw some of the advantages which the whites had brought as well as the great dislocations of their life. These were men of great power, they were known to have entered the spirit world and to have communicated with the people there. It was not unknown for a great Shaman to be able to return a spirit to a body. Jack Wilson's vision gave voice to his father's vision and to the visions of those earlier powerful Shamans. His vision told him to instruct his people to love one another and to have feelings of peace toward whites. They should return to their old ways and dance their traditional circle dance and sing their old songs all night long for five nights. If his people followed his dream, all of the dead Indians would return and at the same time all of the white people would somehow disappear, and the wholeness of life would be resumed.

In the Paiute version of the Ghost Dance the anti-white elements which were present were not stressed. There was thought to be no need to kill white people since they would all be eliminated in some vague supernatural way once the dead Indians returned. Wovoka's dream answered the problem of the historical movement. It spread through his own tribe into the neighboring Washo and into the groups of Indians in Northeastern California and into Oregon to the West. The Ghost Dance as an Indian religion followed the pattern of Indian social organization. In each group it was adapted to the local group carrying out the ceremony, in accordance with its own way. In the beginning, there was a tendency for all members of the group to experience the vision in a sort of epidemic of unanimous dreaming, although this soon passed into the hands of the specialists, the Shamans. The expectation that the dream of the Ghost Dance would be realized in the life time of the people who experience it was very real. It was one of the reasons for its failure. No new prophets came along to reinterpret the dream in more viable terms; disappointment and the disillusion were inevitable.

According to DuBois, the rapid spread of the Ghost Dance was possible because of the already changed way of life which existed. There was a greater degree of intertribal marriage and intertribal contacts of all sorts due to the greater mobility of Indians through the use of horses and wagons and other means of transportation and communication introduced by whites.

In addition, whites did not recognize tribal differences and tended to treat all Indians in the same way. In their exploitation of Indian labor on ranches and around the mines and towns there was an increased number of intertribal contacts, and Indians tended to band together as Indians rather than as members of separate tribal groups. In addition, the Ghost Dance brought together important ideas out of the past which were common to many Indian groups at a time when new answers in old terms were needed.

Although the Ghost Dance had it's origin in the Great Basin, it is not usually associated with the Great Basin peoples. Frontier Americans, as an aggressive group, tended to admire those groups most like themselves. The fact that the idea of the Ghost Dance was taken up by the Sioux, changed into an aggressive doctrine of war against whites and made into the basis for their last uprising against the United States Army, has tended to obscure the fact that the religion originated in a different way among a different sort of people. But the realization of Wovoka's vision did, however, widen and strengthen the ties among all Indian peoples. Also, it laid the basis for new forms to emerge which were better suited to the historical situation, forms which enabled Indian people to envision a fuller life with a greater degree of participation in the new world around them.

THE PEYOTE RELIGION

Peyotism as an Indian religion has its historical origins in a time long before white contact. There are written accounts of the use of peyote in religious ceremonies among the Indians of northeastern Mexico from as early as 1560. (Stewart, 1944). There are accounts of the Mescalero Apache attending both peyote and Catholic religious ceremonies in Mexico in 1770. (Stewart, 1944). It is Stewart's view that the Indians from north of the Rio Grande absorbed Peyotism and Catholicism at the same time, and this accounts for the presence of Christian elements in the Peyotist religion. Others feel that Peyotism was adopted first and the Christian elements added at a later time. In the United States it was the first adopted among the Mescalero and the Kiowa around 1870 and 1880. It later spread throughout the plains Indians and up to Canada by 1936. In the 1920's and 1930's it spread into the basin area. It is now the basis for a nationally organized and recognized religion known as the Native American Church.

In analyzing the development of the Peyotist Religion, Slotkin (1956) points out that between the years of 1874 and 1877 the last of the Indian wars were fought. The last uprising of the Sioux was suppressed in 1890 and the United States Army emerged victorious. With the suppression of all direct means of retaliation the Indian groups were left with only supernatural means of combating their white enemies, and another period of new religions began to emerge. This was the period of the Allotment Acts when it was the policy of the government to impose patterns of white land ownership upon the Indian tribes and the great power of the Indian tribes deceased. Indian family patterns were ignored and white family organization was demanded. Non-reservation boarding schools were instituted to further break down the old pattern of family life; in the misguided attempt to "Americanize" the Indian way of life. It was in practice,if not in intent, an all out attack on Indian culture. The effect was one of serious demoralization and dislocation in all Indian life, and in addition, the land policies further reduced the amount of land available to Indians. Against this background Indians began to turn to the new emerging religions in a search for answers. Indians also began to resort to white techniques of political organization in an effort to improve their position. This was the period of sending delegates to Washington to gain a hearing for tribal grievances. By treating the various Indian tribes as a single dimension, as a generalized Indian, governmental policy has played a further role in paving the way for a Pan-Indian movement in the areas of both religion and politics.

Of all the religions which had their roots in this period of dislocation it is the Peyote religion which has grown and increased in importance. The Ghost Dance was doomed to failure and the crushing of the Sioux left little doubt as to the dominance of the whites over the Indians of all groups. The peyote doctrine was more suited to the historical moment; it was nativistic and not so militant. It enabled Indians to organize on the basis of pride in their ancient heritage before the coming of the white man. It incorporated and reinterpreted Christian ethics so as to provide an avenue of accommodation, so badly needed, between Indian and white cultures. Peyote and Peyotism provided an excellent answer for those increasing numbers of marginal Indians for whom the way back to traditional culture was destroyed by time and change, but for whom full membership and participation in white culture, was as yet unobtainable.

Although Slotkin did his analysis some years ago on the basis of materials involving the Sioux and the Kiowa, the situation is little changed today. Like the Ghost Dance which preceded it, the Peyote religion offers Indians a way of looking at the catastrophic events which succeeded in destroying their way of life. It offers a way of restoring the past and a way of adjusting to the present, with new rituals which alleviate both physical and psychological suffering.

Peyotism is described as the Indian version of Christianity. The good and moral life it teaches is known as the "Peyote Road". Following the Peyote Road means believing in the brotherhood of all peoples and in helpful treatment of one's spouse and caring for one's children. Peyotists are reliable workers in their jobs. Peyotists are not to drink alcoholic beverages; this is one of the strongest tenants of the church. (Stokin, 1956).

Despite opposition from high and powerful groups among white culture Peyotism has continued to grow as an important Indian organization. It was first incorporated as a Church in Oklahoma in 1918. With the impetus of the Indian Reorganization Act in 1934 it became a national church organization in 1944. As the Native American Church its structure follows the Indian pattern of small, loosely organized, relatively autonomous groups. It is Slotkin's (1956) thesis that the Peyote religion has offered an important avenue of accommodation between Indian and white cultures, but, in addition, he feels it must be seen against a background of increasing Indian nationalism. It is not a militant nationalism, but rather a nativistic form of Pan-Indian nationalism which must be understood as a strong defense of Indian culture and Indian identity against the encroachments of the dominant white culture. It is also his view that in dealing with the white world Indians have had to learn white techniques of organization to protect themselves. The traditional small autonomous unit has had to give way to increased connections of an intertribal nature to the extent that a nationally organized church can exist. That church has had to learn white political and legal customs and techniques, survival has depended upon it.

In the present scene, with what we hope are more enlightened policies for dealing with Indian groups on the part of governmental agencies, there may yet be some opportunity for Indian self determination even at this late stage. The success of Indian self determination will depend in large part upon the skills Indians have had to develop to preserve their religion and their identity.

Pre-Historic Economy of Great Basin Indians (Nevada Tribes)

From aboriginal and pre-historic times the nomadic bands and tribes of desert culture Indians who inhabited that portion of the Great Basin now known as Nevada lived a hand-to-mouth existence which they scavenged, gathered and dug from the desert and mountain territories for which they must have felt an eternal kinship and a sort of territorial ownership by virtue of their almost exclusive use and occupancy of certain mountains, valleys, lakes, rivers and desert lands in their foraging areas. It was these mountain and desert flats over which they roamed from season to season, establishing temporary and seasonal homes in their never-ending search for the meager necessities of life--food, clothing and shelter.

To this end they worked in extended family groups usually with the wisest or most proficient member acting as temporary work leader or captain until the particular task was completed or until a new captain was chosen for the next hunting, trapping, fishing, picking, digging, stalking, or other work detail. Blood kin and relatives often lived together as a compact social-economic survival unit working together cooperatively to solve their daily problems of necessity and to fulfill their social and ritual obligations. The major kinship group was the extended family occupying a single house. In winter these dwellings were usually conical homes made of wooden poles with brush and mud thatch and sometimes lined with reed mats made from weeds and marshland grasses. In summer the homes were more of the portable tepee type, made with light poles covered with rabbit skin blankets and antelope hides often expertly sewn, stretched, stitched and bound in an artistic and craftsmanlike manner. Rock caves, adobe houses of rocks and mud and logs and mud were constructed and revisited year after year as their seasonal harvests of pinon nuts, acorns, berries, seeds, fish, rock chucks, waterfowl, deer, etc. made them follow their familiar pattern of moving from place to place always to be near the source of supply, whether it be on the mountain slopes, on the shores of lakes or rivers, or on the driest and most forbidding of desert lands.

The procurement and processing of food was the most arduous and time consuming activity of Indian life. Men and women worked together at most tasks although there was some division of labor by sex. Men hunted and were the craftsmen who made the clothing, constructed the houses and implements used in household tasks. Women spent long hours digging roots and bulbs, gathering seeds, pinon nuts, acorns, berries, seeds, and insect life--all of which had to be processed and prepared in some way by drying or cooking or baking in order to be edible. Herbs roots and juices were used as medicines. Some materials collected and gathered were cached for future needs against the extreme privations of the lean years. The cold winters, the long droughts and unproductive cycles when eking out a living at the minimal survival level is mute testimony of their stamina and intelligence as a people and of the courage and know-how.

Their economy was distinctive to the Great Basin. It was through sharing that most goods were exchanged and survival was possible.

Cooperative sharing was the economic basis of family life and the very essence of tribal economy. Competition as we know it today had no place in their way of life. Consequently, the strong influences of their reticence and inability to adapt and to adjust to the non-Indian ways of making a living and the European type vocations forced upon them by the westward expansion of the white man in historic times, aggravated their problems.

Historical Events which Produced Changes in the Economy of Great Basin Indians (Nevada Tribes) in Historic Times: Colonial Period to 1871

With their numerical inferiority in early times, the position of the colonists was precarious and although an effort was made to regulate relations between themselves and the Indians in the interest of peace, no attempt was made to govern the internal affairs of the tribes. As the years passed, a transition gradually took place during the course of which the colonies grew into a nation and the balance of power shifted from the Indians to the Whites. As early as 1787, the First Congress and the First President recognized the need for remedying the conflicts between Indian and White interests and reaffirmed the Northwest Ordinance in an Act of 1789 which stated: "The utmost good faith shall always be observed toward the Indians; their land and property shall never be taken from them without their consent; and in their property, right, and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them." While these were the good intentions, little pains were actually taken by the government, and even less concern by the people on the frontiers of the expanding United States to gain the good will of the Indians; instead, they were treated as an inferior race of people and in many instances their rights as men were flagrantly violated. The Indians, often the pawns and the victims of unscrupulous agents and traders, resisted the stream of white migration wherein the whites, instead of keeping within their territories, where millions of acres remained unoccupied, but no part of which could be had without being paid for, crossed their boundary lines and fixed themselves in the territory of the Indians, without ever previously gaining the consent of these people.

These acts were construed to be a breach of good faith, hostile and unfriendly.

The Indians responded by attacking, murdering and plundering the whites whenever the opportunity arose. The whites endeavored to repel their attacks, and shot them with as much unconcern as they would either a wolf or a bear. Soon Congress appropriated money for an army to be raised, at the expense of the States, to repel the foe. Money was also appropriated in 1790 to regulate trade with Indian tribes and provide for the licensing of Indian Traders and conferring extensive regulatory powers on the President. In 1806 the office of Superintendent of Indian Trade was established, its duties included the purchase and charge of all goods intended for trade with the Indian nations.

During the period of 1796 to 1822 trading houses were maintained under government ownership for the purpose of supplying Indians with necessary goods at a fair price, and for the purpose of offering a fair price for Indian furs and goods in exchange.

In 1822 the office of Superintendent of Indian Trade was abolished and replaced by the Bureau of Indian Affairs which was created by Secretary of War Calhoun by order on March 11, 1824. By this time, $10,000 was provided annually by appropriation for the express purpose of "introducing among the Indians the habits and arts of civilization."

In 1834, an Act of Congress established a Department of Indian Affairs. It provided for the employment of Agents, Sub-Agents, Interpreters and other employees,and was, to a large degree, a reorganization of the War Department with relation to Indian Affairs.

This was a period when our nation was growing, and when white men were seeking new lands beyond the frontiers--lands to which Indian groups had formerly held title, in many instances by treaty. The Indians were induced, by various means, to relinquish their lands and move westward, and under Jacksonian policy the Government relied heavily upon the use of the military to accomplish removal of those who elected not to vacate the land voluntarily. The "educational policy" of this period was aimed at the "civilization" of the Indian, largely through manual training, agriculture, and the mechanic arts. Indians, however, were impassive and resistant to all efforts in this direction.

In 1849, Congress created the Home Department of the Interior, the Bureau of Indian Affairs therewith passed from military to civil control. For the next decade or two Congress debated whether or not to transfer the Indian Bureau back to the War Department.

Prior to the Gold Rush to California in 1848 and 1849 the stream of white migration had been content to push the Indian before it, but by 1850 it had begun to bypass him, surrounding and engulfing him. It was during this period in our nation's history that colonies and tribes of Indians, in the portion of the Great Basin later to become Nevada, first came in contact with the white man in his relentless push westward. These colonies and tribes were the Washoe, the Northern Paiutes, the Shoshoni. The Chemehuevi were sometimes referred to as the Southern Paiutes.

As the white man swarmed westward, the conviction grew on the part of the American public, that Indian territories held and reserved for them should be whittled down to a size commensurate with the actual needs of the group. As Commissioner Denver wrote in 1857, "Reservations should be restricted so as to contain only sufficient land to afford them a comfortable support by actual cultivation and should be properly divided and assigned to them, with the obligation to remain upon and cultivate the same."

During the period from 1863 to 1876, Indians were in the process of being established on Western Reservations and commissioners turned their attention to problems of permanent policy and administration.

The final outcome of all this was the Allotment Act of 1887 when a great many of the above objectives were achieved, but its basic policy was in error and the American Indian was little better off than before.

The Indian Economy of Today

The Indian, it seems, has some advantages not even enjoyed by other American citizens. He has the reservation to live on and enjoy, if he wants that and if he chooses to remain among his relatives and friends. Or he may choose to bridge the gap and try to adjust to "white man's" way of life--learn white man's work and make a living in agriculture, industry, profession--in fact, wherever his talent and education qualify him. However, the road is hard and the discouragements and barriers are many.

If he chooses to remain on or near the reservation he has the use of tax free land on which to earn a living and provide for his family. The freedom from a tax on land was part of an agreement made when he gave up his original holdings. He gave up his original land and in most cases he or his tribal people received pay for it and also exchanged it for land on which to live--often referred to as tribal lands and or "Indian Reservation." The land set aside for him by the Federal Government became a reservation on which he could live and receive the advisement, counsel and the protective arm of the Federal Government in the management of his legal and civil affairs. This same arrangement is largely in effect today, although tribal and inter-tribal councils are assuming and asking for greater authority in managing the destinies and affairs of their people. In the meantime more and more Indians since 1870 have been receiving an education in federal, mission, and public schools learning many of the principal occupations such as agriculture, ranching, mining, home making, etc. as a principal way of life. Not nearly enough of them, however, are going on to high school, vocational and technical and professional training to meet the needs of their own culture within a culture. Integration is very slow and painful in the process known as acculturation which is gradually taking place.

The Indian of today makes his living in many ways. He has been able to learn many of the principal occupations usually beginning in the lowliest of lowly capacities within that occupation--ranch hand, herder, flunky, cowboy, guide, hunter, trapper, manual laborer, railroad trackman, truck driver, machine operator, etc. in his quest for white man's money and white man's pleasures, conveniences, cars, T.V., liquor, and gadgets.

In many instances, his own distrust of the non-Indians and their lack of understanding of him, has caused him to run amuck and afoul of the law before his personal and vocational ambitions (of which he had little in his own culture) could give him a reason for not getting in trouble--not drinking--not gambling--not raising a ruckus in general. Hence, his road to occupational competency and peaceful living on an economically solvent basis has been rocky indeed. Unemployment and near unemployability are not just statistics, but stark reality in a high percentage of the cases in Indian adult life.

Adolescents are not being educated and prepared fast enough to meet the challenges of an expanding Indian population soon to approach the three-quarter million mark by 1970.

Education

A study of the history of Indian education in Nevada reveals tremendous progress. Early schools were crude and inadequate and the Indians were unaware of the need for an education. Many non-Indians felt Indians to be inferior and incapable of learning normally. Today, however, educators have brought out the fact that although Indian children are frequently behind academically, statistics indicate that is not because of their being intellectually inferior. As a result of this we are realizing that many educational inadequacies are the result of our lack of understanding of the sociocultural background of Indians.

Indian leaders throughout the country are expressing their encouragement of education as a key to improving the future of Indians. The Newsletter of the Inter-Tribal Council of Nevada in June, 1964, issue, quoted Melvin Thom, an Indian leader from Nevada. "'The young Indian must know that his education can help his tribe in many ways.'" 'Thom also said that Indian youth should be taught more about his cultural heritage so he can be proud of his race.' "'To forget the past,' he said, 'would only cut us loose to drift into the lower levels of modern life. We do not want to become white men. We only want to participate in the benefits of modern society.'"

Information on the early history of education of the Nevada Indians is scarce and widely scattered. We have attempted, however, to assimilate it to the point where the reader will receive a general knowledge of the types of educational facilities which existed in the past and also the situation as it is at present.

In primitive times, the child received a practical education. Since the family group extended to grandparents, uncles, and aunts, there were many people who could help with their education. Girls accompanied the elders gathering seeds while the boys went hunting with their fathers, grandfathers, and uncles. At first, the elders gave them small, useful tasks which increased as the children grew older. This education consisted of learning whatever was necessary for their survival in difficult surroundings, including the knowledge of herbs, food plants, and medicines.

Because of the fact that the parents were occupied with the many tasks necessary to keep the members of the band from starving, the grandfather was primarily responsible for the education of the young. He imparted ethical and moral training in private. When the family was gathered around the fire in winter, the grandfather gave lessons about right and wrong through stories of the family. The boys were urged to practice skills they would need, such as running. The girls were reminded that they needed to become proficient in grinding flour and gathering seeds. Children were told not to steal, quarrel, or be lazy.

The grandfather was also the one entrusted to pass on the family history and beliefs. One child at a time was called to him so that he could tell him about the family history, his people, who in the family had been great, traditional family names, and what was expected of members of the family. He was able to find which among all the children was especially intelligent and had a good memory. The child who was interested and retentive was selected for additional pertinent family information.

After the coming of the white man, "Ranch Schools" were established near the big sheep ranches. These served children of families, both Indian and non-Indian, who lived in that area, and were employed on the ranch. Usually these schools were not a separate building but were part of the ranch home. Occasionally, however, the school was an adobe building with dirt floors and thatched roof. It consisted of a typically one-room school situation, with one teacher teaching all grades. Teachers were often inferior in ability and training. The schoolroom furniture consisted of whatever was available and often included various sizes of boxes serving for chairs and desks.

In the 1800's the office of Indian Affairs was in Utah, governing both Utah and Nevada. From 1849-1869, little was accomplished for the Indians of Nevada.

Although the suggestion was made in the 1850's for reserves in the Pyramid Lake and Walker River areas, it was not until the 1870's that four reservations were established in Nevada, setting aside tracts of land for the exclusive use of Indians. With this development, the responsibility for Indian education became the duty of the Federal Bureau of Indian Affairs.

Both day and reservation boarding schools finally came into existence. In 1873 the Moapa Reservation School was established. A day school was added there in the late 1800's. In 1892 the Western Shoshone area in North Elko County changed their school to a boarding school.

When there were enough children in one locality to make a day school practical, one was established. The typical day school had only one teacher, but a few of the larger ones had several. Usually there was a housekeeper whose duty it was to prepare lunch at noon with the help of the older girl students. The government furnished the supplies. Half a day of vocational training was the rule in day schools. Two of the outstanding difficulties involved in this situation were the fact that many children did not begin school until they were eight or nine years of age and did not begin until after the pine nuts were gathered in October.

The early schools found it hard to get school books which made it necessary for people who moved into the country to bring their books to school. Consequently, there were a variety of books in use.

In the late 1800's day schools were located at Schurz, Nixon, Stillwater, Campbell Ranch (near Yerington), Lovelock, Yomba, Duckwater, McDermitt, and Owyhee. Day schools provided an education for grades one through six.

In addition to the day schools, reservation boarding schools were established in some areas. Reservation boarding schools were schools on the reservation that had dormitories as well as classrooms and served the families within the reservation. Among the areas that had reservation boarding schools was the Western Shoshone reservation in the north part of Elko County.

Reservation boarding schools were controlled by the agency in which they were located with a principal responsible to the agent. The General Appropriation Act was the source of funds for the day as well as the boarding schools.

Non-reservation boarding schools served a larger area and were located off the reservation. In the establishment of the non-reservation boarding schools the Indian Service proceeded on the theory that the child should be removed as far as possible from his home environment. Authorities thought they would be able to change them in one generation. Generally speaking, however, parents were not wholly in favor of the non-reservation boarding school because it took the children out of their own environment and upon their return to the reservation the children had serious adjustment problems. Often the experience of non-reservation boarding schools proved detrimental. Instead of helping the graduates, they were unable to find a place anywhere in society. Their home and family security had been destroyed.

Because the Indian Bureau was at that time under the War Department, government boarding schools were organized on a military basis, whether they were reservation or non-reservation schools. The pupils were dressed in uniforms, placed in platoons and companies, and a student officer, who was appointed by the principal or superintendent, was in command of them. They were kept there for three years for a period similar to enlistment. Half of the day was spent in work in the schoolroom. The other half was spent in vocational training, which was actually work part of the time. This included such jobs for the girls as washing dishes, putting sheets through a mangle, or scrubbing floors. For the boys such work included work in the fields or gardens, milking cows, patching shoes, and cutting lawns. However, useful vocational training was also offered.

In 1890, through the combined efforts of the Bureau of Indian Affairs and the State of Nevada, a non-reservation boarding school called Stewart Institute was established three miles south of Carson City. Thirty-seven pupils were enrolled in the first year. By 1891 the enrollment had climbed to 91. It served grades one through ten and was open to all Indian children who had no other educational facilities in Nevada. Vocational training was offered in the following areas: carpentry, blacksmithing, tailoring, shoe-making, sewing, cooking, farming and other useful trades.

Although missionaries were deeply interested in the education of the Indians, mission schools were not important in the history of Indian education. James J. Callan, missionary, established a mission day school for Indians in 1883 for the Western Shoshone Agency, which appeared to have closed by 1900. Because of the many difficulties involved in establishing mission schools, plans did not materialize for the many religious groups interested in the problem of education for the Indians.

In 1928 President Hoover's Secretary of the Interior authorized a survey of conditions among the Indians, usually called the Meriam Report. Outstanding were the recommendations for education. The results of this affected public attitude toward Indian education and resulted in later legislation, including the IRA.

Among the educational recommendations are the following:

1. The belief that the Indian child should grow up in his own home and family environment instead of his removal as far as possible from it.
2. The belief that his education should be geared to his own needs, interests, and abilities.
3. Boarding schools were to allow for more initiative for the child by cutting down on boarding school routines.
4. Instead of one course of study for all, the education was to be adapted to the individual student according to the economic and social conditions from which he came.
5. Teachers were to be free to use material around them for teaching, including the life of the Indian child.
6. Boarding schools were to be improved to the extent that there should be better diet, less overcrowding, less productive work, and more thorough physical examinations.
7. Practical vocational training was to replace a production program designed for the support of the school.

8. Since some boarding schools would be needed for years to come programs were to include training in health, in community and family life, and the management and use of property as well as income.

9. Scholarships and student loans were to be provided for the encouragement of capable Indian students who wished to have an education beyond high school.

10. Whenever possible, Indian children were to be placed in the public schools.

11. The number and quality of Indian day schools should be increased.

As a result of the Meriam Survey of 1928, the responsibility for Indian Education was put in the hands of the Bureau of Indian Affairs. This resulted in more day schools, the employment of better teachers, higher standards, and the encouragement of Indian culture and pride. In keeping with the above, the BIA in Nevada operated day schools until 1945.

The first step toward public school education occurred in 1932 when the Duck Valley Reservation in Northern Elko County requested it. A petition was presented to the Deputy Superintendent by the Indians to consolidate the two day schools with public schools operated for the employees of the Western Shoshone Indian Agency. By 1933 a new school was constructed with public funds. Following this, other groups began requesting the establishment of public school districts. In 1946 800 children attended public schools with tuition being paid by the Federal Government.

In 1946-1947, there were 545 students at Carson Boarding School and four day schools. These were at Nixon, Yomba, Duckwater and McDermitt.

By 1956 all day schools were converted to public schools and local public school districts were established at Schurz, Nixon, and Yomba. In other areas, children were transported to the nearest public school facility. Transition from Bureau of Indian Affairs to Public School was a gradual process requested by the groups involved and was a fairly smooth process.

To quote the Meriam report, "The public school has the great advantage that the children are left in their own home and family setting. Indian children brought up in public schools with white children have the advantage of early contacts with whites while still retaining their connections with their Indian family and home."

In 1934, following the climate established by the Meriam Report, the Johnson-O'Malley Act came into existence. This enabled the Bureau of Indian Affairs to contract directly with those agencies involved with Indian education. Since most Indian families live on non-taxable trust land, the government paid a subsidy per pupil toward the support of the local educational system. As a result, the Indians were encouraged to stay in school so that the district could receive the financial aid.

Not only did the Johnson-O'Malley Act provide financial aid, but it also placed the responsibility for the education of the Indian children in the hands of the state, thereby relinquishing the responsibility from the Bureau of Indian Affairs. This occurred in Nevada in 1947 when the Indian Education Division became part of the State Department of Education. Indian children were gradually integrated into public schools. The last of these day schools was terminated with the integration of the Ft. McDermitt school in 1956.

Indian education in Nevada has also been aided by Public Laws 815 and 874. Public Law 815 is Federal Aid for School Construction which has made it possible to improve school facilities. Public Law 874, Aid to Federally Impacted Areas, made funds available for special programs and services for Indian students. Among the advantages gained from this law are the procurement of additional teachers and supplies for enrichment of the school program.

There are no longer as many Nevada Indian pupils in Stewart because the public school facilities have increased. Of the approximately 600 children, between 100 and 125 are Nevada Indians. The balance of the students are from other states, especially Arizona and New Mexico. Ten tribes are represented, among which are Apaches, Pimas, Navajos, and Hopis. Referral is made by the Welfare, Schools, Parole and Probation officers, and other public agencies.

Today children at Stewart are trained from the 7th through the 12th grades, after which they are eligible to attend other Federal schools or select a school of their own choice. Among the Federally operated schools to which they can go are Sherman Institute at Riverside, California, Arizona Indian School at Phoenix, Arizona, schools in Santa Fe, Albuquerque, and New Mexico, as well as Haskell Institute at Lawrence, Kansas. Stewart is the only Indian school in Nevada operated by the Federal Government.

There are certain special advantages for Indian students who attend boarding schools. Among these are the variety of programs that can be offered, such as in music, art, and vocational training. They have the benefit of help from the Bureau of Indian Affairs, as well as other community agencies. They receive guidance and supervision, as well as excellent health services.

Off-reservation boarding schools, including Stewart, provide study facilities that are frequently a great improvement over the home environment where there may be no place to study and sometimes no electricity.

There is a feeling among some Nevada Indians that Stewart should be primarily for the training of Nevada Indians and that vocational training be extended to other areas that would be useful. High school training is no longer enough, vocational training after high school is needed.

The "Fact Sheet on Indian Education in Nevada", issued at the Nevada Inter-Tribal Indian Conference at the University of Nevada, in

May, 1964, gave the following information that shows that more and more Indians are taking advantage of an education. The number of Indians who have graduated from high school has increased in the past five years. There were eleven students in the University of Nevada the spring semester of 1964. There were only 150 Indian children not in public schools. 53 Nevada Indians were taking post graduate work beyond high school. 19 of the 53 are in institutions of higher learning. The idea that Indian children won't take advantage of an education or stay as long as non-Indians is happily changing.

Since it is the general consensus of opinion that education is the most hopeful and final solution to the many problems which we previously listed, it is most gratifying to note the progressive steps that have taken place along all fronts.

Additional encouragement is derived from the fact that the government has made provision for adults to be trained in understanding the sociocultural background of our Indians. This is extremely essential for our continued success in helping our Indian children become happy and productive members of modern society.

THE INDIAN AND HIS HEALTH

In the past, a general lack of understanding and a great deal of information which was incorrect or biased, represented a barrier to the assimilation of Nevada Indians into the public school program. There still exists considerable misinformation, partly due to personal prejudices and partly due to a rapidly changing health picture involving our Indian population. Shall we attempt to clarify the current situation?

As is frequently the case when one discusses health, he is dealing with a phenomenon which is relative to one's frame of reference. Consequently, if one asks the question: "Is today's Indian healthy or otherwise?" - he will frequently find the answers conflicting, this despite no dearth of statistics which are thought to be objective. Therefore, this analysis of Indian health generally, and the health of Nevada's Indians specifically, should be appraised as a dynamic entity. Morbidity and mortality trends of ten years ago are, in many respects, quite different from those we observe today, and even today we note that patterns differ on the basis of locale and acculturation. Inasmuch as it is quite impossible to revise a publication such as this with each shift representing a contradiction, it is most essential that the reader be acquainted with the history of medical care for our country's primary inhabitants, then keep constantly before him the inevitability of change, particularly the dramatic change being ushered in on the heels of modern medicine.

Diseases which are largely controlled among the general population, still cause wide-spread sickness and death among Indians. Their average life-span is 40 years, compared with 62 which is the national average; or, if only those are counted who survive their fifth birthday, the figures are 56 and 67. In either case, the disparity is dramatic.

The poor health of the Indian stems from substandard housing, inadequate sanitary facilities, contaminated water, ignorance as to when and how to secure professional care, and the uneven provision of medical services. To a large degree this condition prevails among all impoversihed rural folk in the nation, but the Indians suffer under the special handicap of generally living in remote and sparsely settled areas. In addition, more than 59% are under 25 years of age, as contrasted with only 42% in the case of the total population.

Among certain tribes illness is due to predominantly infectious diseases; among others, obesity, diabetes, and hypertension. Dental diseases abound and alcoholism is common. Some of these conditions take a particularly heavy toll among the infants and children. Their death rate is approximately double the national average.

Health and medical care for Indians was an incidental part of early Indian education. Some funds were allocated for that purpose to resident missionaries. Army medical officers also extended aid to sick Indians. Beginning with a treaty in 1836, when certain Indian lands were ceded to the United States, the Government agreed to pay a specified amount each year for vaccines, medicines and services of physicians while the Indians remained on the reservations, an example which was followed in treaties with some tribes. Underlying such provisions was the recognition that they were essential not only for the Indians' welfare, but also to prevent centers of contagious diseases from menacing surrounding communities.

The Washington Government alone could act in the matter, since the states lacked jurisdiction on reservations.

By 1880 the Indian Service had provided four hospitals and seventy seven physicians, and by 1900 the Bureau of Indian Affairs had made this phase of its work one of its major concerns. Later, the Public Health Service supplied the top administrative officers and the Bureau secured doctors, nurses and additional personnel through the regular civil service. In 1955, the Public Health Service assumed the entire responsibility, and appropriations for the purpose have increased. For the Fiscal Year 1961 Congress made available $57,990,000 to the Division of Indian Health of the Public Health Service for medical care, hospitalization, construction and maintenance of hospitals, clinics, water supplies, sanitation systems and other such facilities for Indians.

The U. S. Public Health Service has Indian Hospitals in Nevada, one having fifteen authorized beds is situated on the Walker River Reservation at Schurz, the other having twelve beds is on the Duck Valley Reservation at Owyhee. Commissioned Medical Officers of the U. S. Public Health Service are assigned to these facilities and are responsible for clinic care at adjoining reservations and colonies.

Supplementing the U. S. Public Health care program, is a large network of contracted medical care where professional help is purchased on contract from other physicians and hospitals. Only those Indians residing on tax-exempt land in Nevada are eligible for contract medical care. Any Indian, regardless of residence, can come to the hospital at Schurz or Owyhee. However, it is recommended that the non-reservation and/or colony beneficiary utilize resources available to other citizens in the community where he resides. These may include immunizations through the State Public Health Nursing Office; the complete range of services available through the State Crippled Childrens' Program, and school health care. Employed Indians having union or other health coverage for themselves and their families, are encouraged to use this resource, allowing the Division of Indian Health budget to serve those not so fortunate. There are also many Indians who are eligible, as veterans, for the many kinds of medical and rehabilitation care available through the Veterans Administration. Others who have vocationally handicapped injuries or illnesses, must be taught to recognize the specialized advantages to them if they make their needs known to the State Office of Vocational Rehabilitation.

As one can readily observe, medical care of the Indian is not the exclusive responsibility of the U. S. Public Health Service, Division of Indian Health. Educating the Indians to recognize and accept the programs available to them as citizens of the State and municipality is, indeed, a most urgent need. Part of the responsibility for this instruction is assumed by the U. S. Public Health Service Clinical Social Worker assigned to the Schurz Hospital. His efforts are supplemented by those of the Director of Nursing at the U. S. Public Health Infirmary at the Stewart Boarding School. Each year about 700 students from five states receive academic and vocational instruction at Stewart. Upon completion of their training, many are placed in employment. These young people, the citizens of tomorrow, cannot equate their right to medical care exclusively with their Indian heritage. If they do so, they are depriving themselves of the vast range of benefits which, for a long time, were denied, but are now supplied to any eligible person who is motivated to ask for them.

Chart "A" - "The Incidence of Selected Communicable Diseases" - indicates the marked disparity one finds when he compares the Indian susceptibility to communicable illness with the morbidity patterns of other races. Many of the diseases bear a casual relationship to the prevalence in Indian communities of inadequate housing, sanitation and diet. Improving the quality and quantity of medical care without consideration of socio-economic improvement will merely delay the day when optimum benefits can be achieved from modern medicine.

In 1959 the U. S. Public Health Service Indian Hospital at Owyhee reported measles, mumps and streptococcal sore throats as the most prevalent communicable illness. Diseases of the digestive and respiratory systems were the principal causes of hospitalization during the same period. A similar pattern of communicable diseases was reported by the Indian Hospital at Schurz.

Please observe figure one. The statistics contained thereon and the following narrative are included in a recent report from the Phoenix Area Division of Indian Health. This office is furnished copies of all certificates recording Indian births or deaths reported to the Nevada State Office of Vital Statistics. The records are forwarded by that office routinely, keeping the Phoenix Area Office abreast of events. At this time tabulations have been made available indicating all vital event records for the year 1959. These reveal an impressively large proportion of traumatic deaths, including accidents, homicide and suicide. This proportion of the deaths represents approximately 40% of the total Nevada Indian deaths. The selected death causes under observation tend to group themselves into specific categories. In the more chronic and degenerative disease group, non-Indians demonstrate a relatively greater proportion of the total deaths. This is readily observed and noted on the graphs in figure one. Heart disease is probably the most dramatic. Cancer shows essentially the same design as heart disease. In the category of acute and infectious diseases, Indian deaths consistently run in higher proportion than is found in the general population. In pneumonia, the proportion of Indian deaths in all jurisdictions is more than twice that of non-Indians. In Nevada, Indian and non-Indian deaths due to tuberculosis are almost at the same level, with a very slightly higher proportion of Indian deaths.

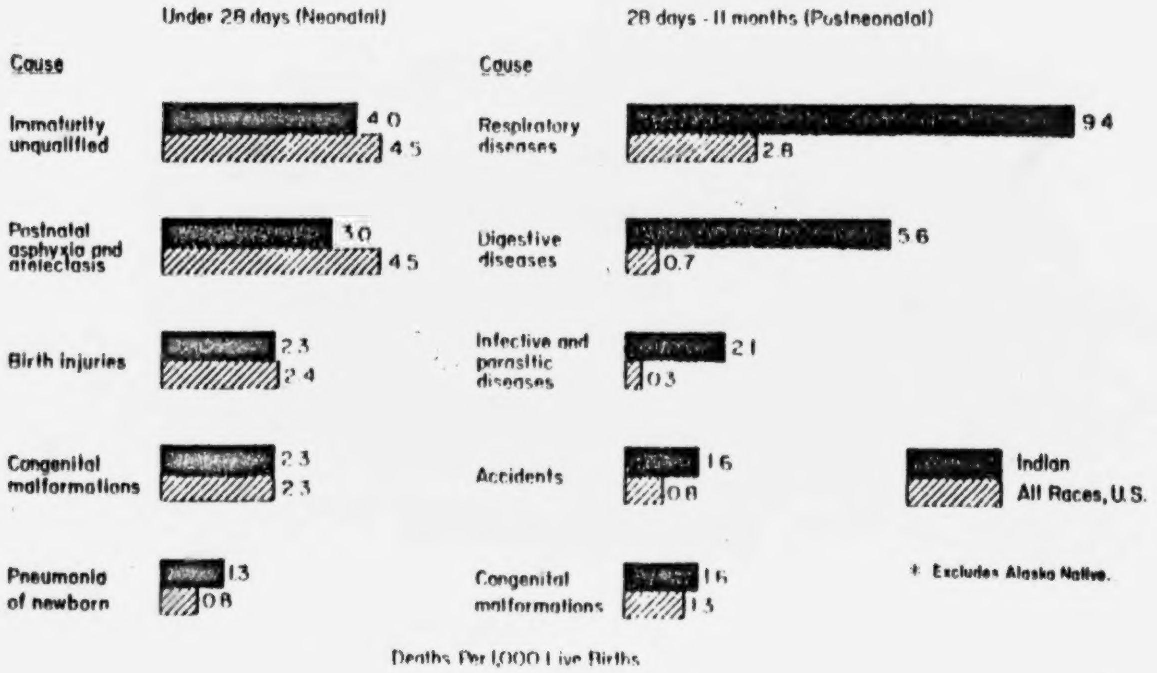
In the general accident category, which includes all types of violence, falls, crushings, blows and drownings, poisoning, etc., Nevada Indian deaths are almost twice the proportion of that of non-Indians in this state.

Homicide as a cause of death is five times greater among Nevada Indians than among Indians in other parts of the continental United States. Suicide as a cause of death follows very closely the proportion of deaths in Indians as it does in other races.

By way of summary, we can state that it is readily apparent, in reviewing morbidity and mortality figures, that the tribal groups in Nevada are burdened with a variety of health needs, many of which will be apparent to teachers having substantial Indian representation in their classrooms. The problems which a discerning instructor will isolate will not be the infrequent evidence of dirty bodies and dirty dress, but the more subtle difficulties which are suggested by statements such as the one contained in the body of this report: "Vital statistics for Nevada reveal an impressively large proportion of traumatic deaths including accidents, homicide and suicide."

FIVE LEADING CAUSES OF INFANT DEATH, BY AGE GROUP

Indian,* 1959-1961 Average, and All Races, U.S., 1960



INFANT DEATH RATES

INDIAN* AND ALL RACES, U.S.

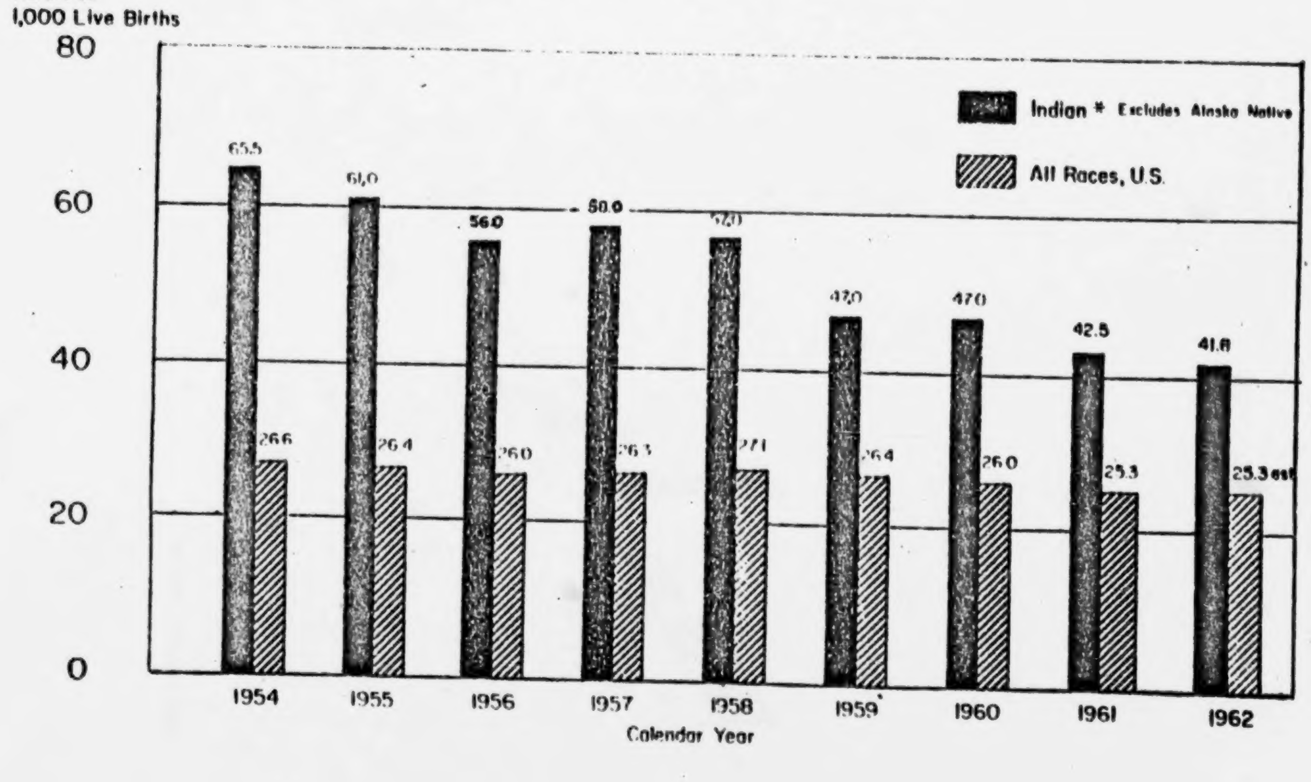
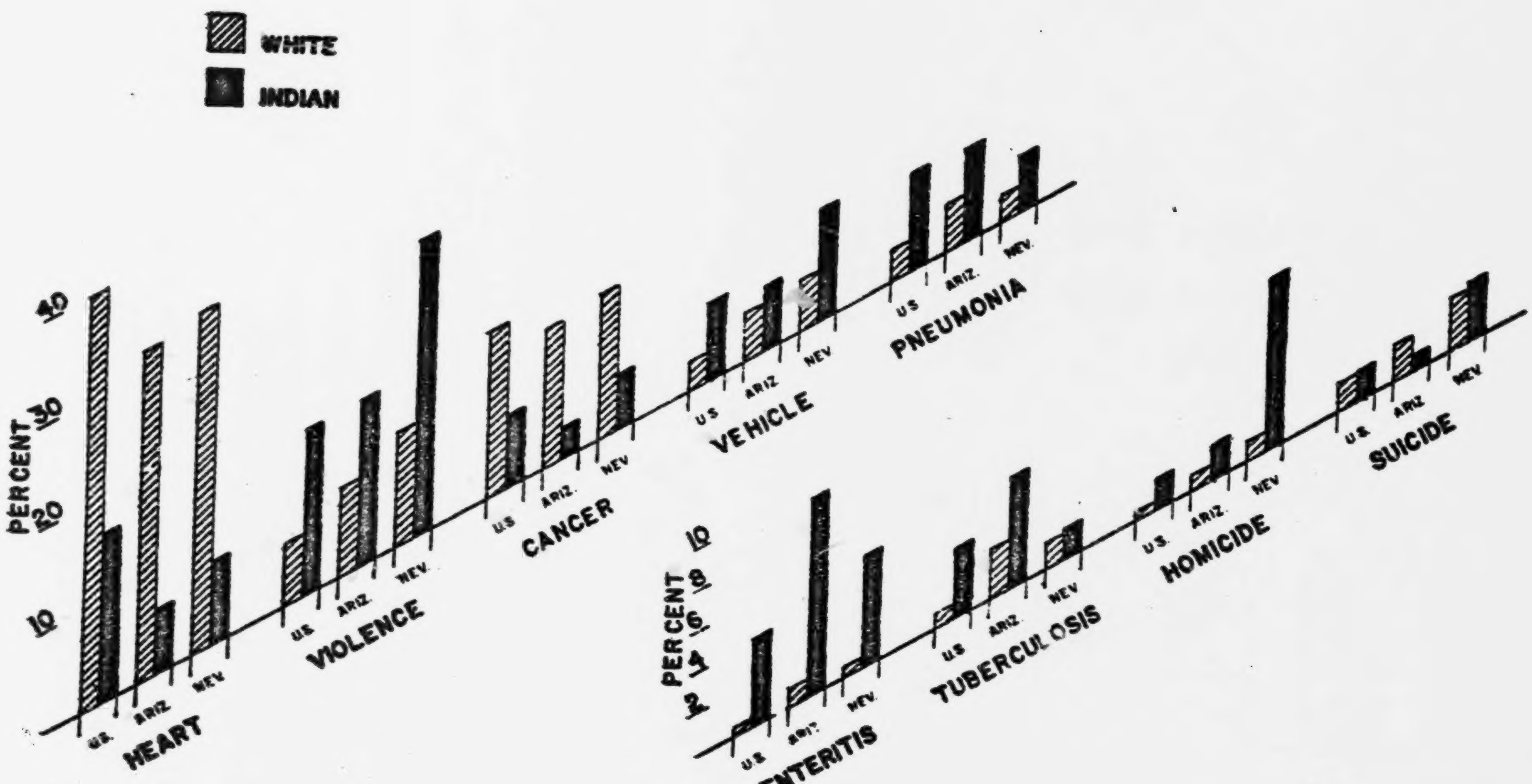


FIGURE I

SELECTED DEATH CAUSES
CONT. UNITED STATES, ARIZONA & NEVADA
1957*

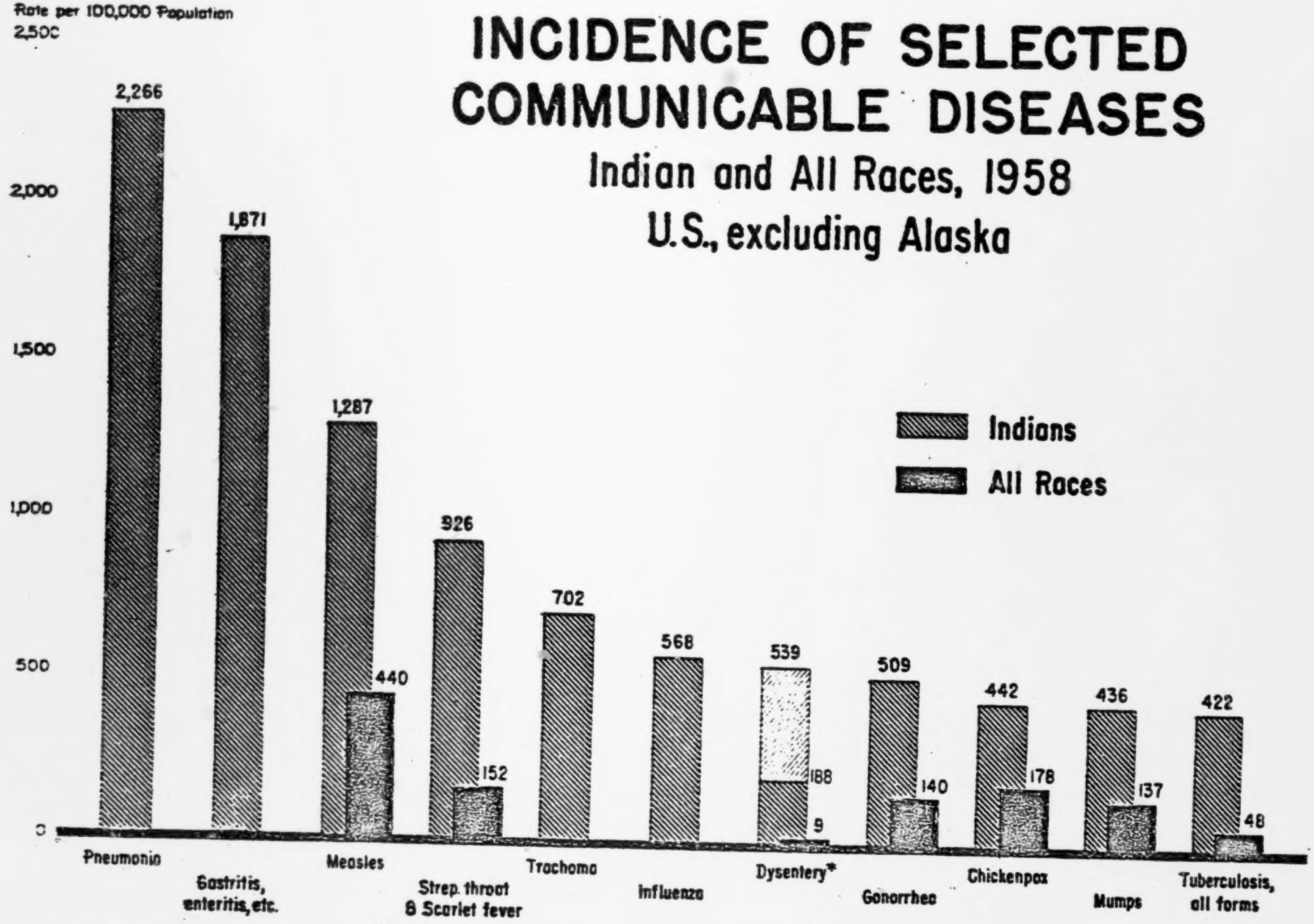


* NEVADA INDIANS, 1959

INCIDENCE OF SELECTED COMMUNICABLE DISEASES

Indian and All Races, 1958

U.S., excluding Alaska

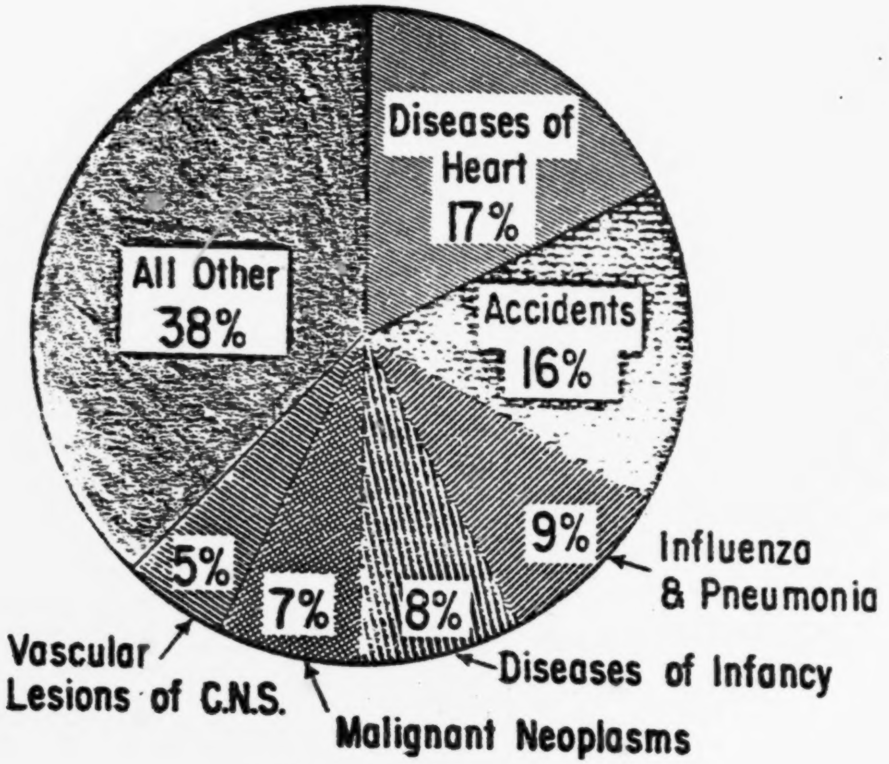


*Comparable data for Indians and All Races available only for bacillary and amebic dysentery. Total Indian rate of 539 includes "all other forms" of dysentery.

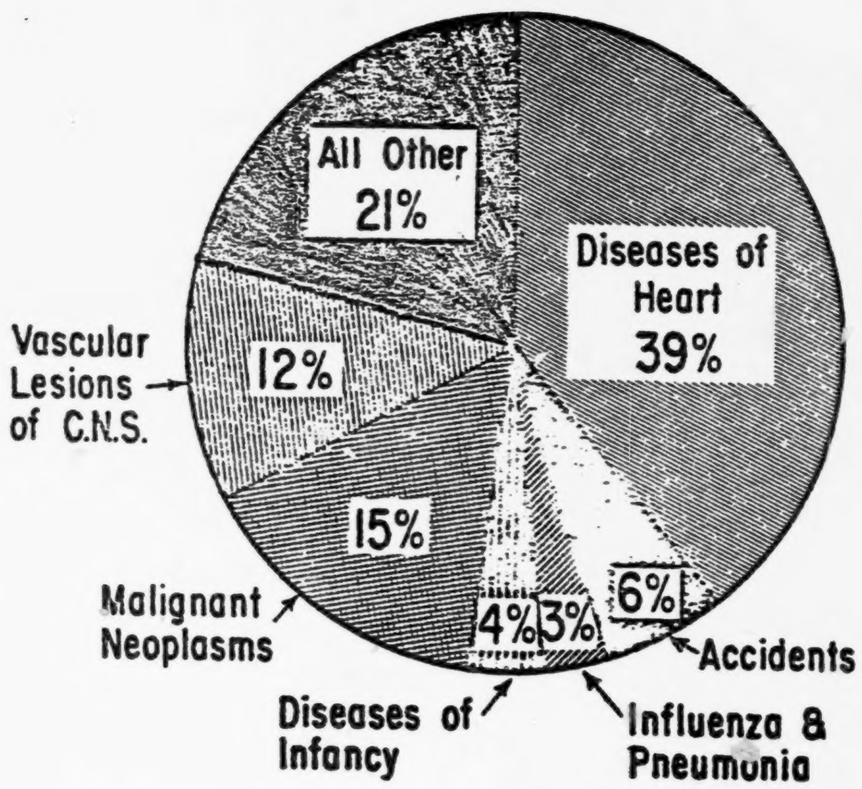
DISTRIBUTION OF DEATHS BY CAUSE

Indians & All Races, 1958 – U.S., Excluding Alaska

INDIAN



ALL RACES



INDIAN-1955

Accidents	17%
Heart Disease	16%
Influenza & Pneumonia	9%
Diseases of Infancy	7%
Malignant Neoplasms	7%
Vascular Lesions of C.N.S.	5%
All Other	39%

NOTE: Tuberculosis 4th leading cause in 1952
8th leading cause in 1958

THE INDIAN AND THE LAW

As far as we can determine, the following constitute all of Nevada's statutes and constitutional provisions governing Indians, either directly or inferentially.

NEVADA CONSTITUTION

Article 2, Section 7. Poll tax: Levy and purpose. The Legislature shall provide by law for the payment of an annual poll tax of not less than two, nor exceeding four, dollars from each male resident in the State between the ages of twenty-one and sixty years (uncivilized American Indians excepted) to be expended for the maintenance and betterment of the public roads.

41.430 State jurisdiction over actions, proceedings where Indians are parties; conditions.
1. Pursuant to the provisions of section 7, chapter 505, Public Law 280 of the 83rd Congress, approved August 15, 1953, and being 67 Stat. 588, the State of Nevada does hereby assume jurisdiction over public offenses committed by or against Indians in the areas of Indian country in Nevada, as well as jurisdiction over civil causes of action between Indians or to which Indian are parties which arise in the areas of Indian country in Nevada, subject only to the conditions of subsection 2 of this section.
2. This section shall become effective 90 days after July 1, 1955, and shall apply to all the counties in this state except that, prior to the effective date, the board of county commissioner of any county may petition the governor to exclude and except the area of Indian country in that county from the operation of this section and the governor, by proclamation issued before the effective date of this section, may exclude and except such Indian country.
3. In any case there the governor does exclude and except any area of Indian county, as provided in subsection 2 of this section, he may, by subsequent proclamation at the request of the board of county commissioners of any county which has been excluded and excepted withdraw and remove the exclusion and exception and thereafter the Indian country in that county shall become subject to the provisions of this section.

MARRIAGE

122.160 Marriages between Indians performed by tribal custom on reservation or in colony: Validity; certificate of declaration.
1. Marriages between Indians performed in accordance with tribal customs within closed Indian reservations and Indian colonies shall be of the same validity as as marriages performed in any other manner provided for by the laws of this state, provided there is filed in the county in which the marriage takes place, within 30 days after the performance of the tribal marriage, a certificate declaring the marriage to have been performed.
2. The certificate of declaration required to be filed by subsection 1 shall give the names of the persons married, their ages, tribe, and place and date of marriage. The certificate shall be signed by some official of the tribe, reservation or colony.
3. The certificate shall be filed with the recorder of the county in which the marriage was performed and recorded by him without charge.

122.170 Marriages between Indians consummated in accordance with tribal customs valid: Certificates of marriage; contents; recording.

1. Marriages between Indians heretofore or hereafter consummated in accordance with tribal custom shall be of the same validity as marriages performed in any other manner provided for by the laws of the State of Nevada.

2. A certificate of any such marriage may be signed by:

(a) An official of the tribe of which at least one of the parties is a member; or

(b) An official of the reservation or colony in or upon which at least one of the parties shall at the time reside; or

(c) The superintendent of an Indian agency legally established in this state by the United States.

3. The certificate may be filed in the office of the recorder of the county where such marriage shall have taken place, and within 30 days thereafter, and such certificate or a certified copy thereof shall be prima facie evidence of the facts therein recited.

4. The certificate shall give the names of the parties married, their ages, tribe, and the place and date of the marriage, and shall show the official status of the person signing the same.

5. Any certificate, affidavit or other type of proof recognized by the United States, or any department thereof, as proof of a valid tribal marriage, regardless of when or where the tribal marriage shall have been entered into shall be proof of the validity of such tribal marriage in the State of Nevada.

PERSONS LIABLE TO PUNISHMENT

194.030 Indians amenable to criminal law. All the laws of this state concerning crimes and punishments, or applicable thereto, are extended to and over all Indians in this state, whether such Indians be on or off an Indian reservation, and all of the laws are hereby declared to be applicable to all crimes committed by Indians within this state, whether committed on or off an Indian reservation.

194.040 Jurisdiction of state over public offenses committed by or against Indians in areas of Indian country. In accordance with the provisions of NRS 41.430, jurisdiction over public offenses committed by or against Indians in the areas of Indian country in Nevada is assumed by the State of Nevada.

FEDERAL LANDS

328.130 Applicability of NRS 328.030 to 328.150: Government wards; property held by United States on March 27, 1947.

1. NRS 328.030 to 328.150, inclusive, shall govern any and all cases whereby the United States of America desires to acquire real property or water rights, the title to which is to be held for the benefit of or in trust or in the name of any Indian or other ward of the Federal Government.

2. NRS 328.030 to 328.150, inclusive, shall not apply to any real property, the recorded title of which shall stand in the name of the United States on March 27, 1947.

Douglas County

328.240 Jurisdiction ceded over land for use of Indian School (1897).

1. The jurisdiction of the State of Nevada is hereby ceded to the United States

of America over the following lots, pieces and parcels of land, situate, lying and being in Douglas County, State of Nevada, and bounded and particularly described as follows: The E$\frac{1}{2}$ of Lot 2 of the NW$\frac{1}{4}$ of section 5 in T. 14 N., R. 20 E., M.D.B. & M., containing 38.66 acres; the land to be used and occupied by the United States of America for the use and benefit of the Indian School now situate in Ormsby County, Nevada, and adjoining the land over which jurisdiction is hereby ceded.

2. Jurisdiction over the land is hereby retained by the State of Nevada for the purpose of the service of all criminal and civil writs and process thereon and therein.

3. This section shall remain in full force and effect as long as the United States of America shall use and occupy the land for the uses and purposes stated herein.

POLL TAXES

363.020 Annual poll tax to be collected from male residents; exceptions.

1. Each male resident of this state, over 21 and under 60 years of age (uncivilized American Indians excepted) and not exempt by law, shall pay an annual poll tax of $3 for the use of the county and incorporated cities therein.

2. Any person who has paid a poll tax in any other state or territory and has a receipt therefor in his possession shall not be required to pay a poll tax in this state for the year represented by such poll tax receipt issued in another state or territory.

STATE MUSEUMS

381.180 Display of Dat-So-La Lee basket collection. Any Indian baskets received by the Nevada state museum from the Dat-So-La Lee basket collection purchased by the State of Nevada, in compliance with the provisions of Chapter 235, Statutes of Nevada 1945, in order to preserve the last outstanding examples of the ancient art of the Nevada Indians, shall be placed upon display by the Nevada state museum.

PRESERVATION OF PREHISTORIC AND HISTORIC SITES

381.195 Definitions. As used in NRS 381.195 to 381.227, inclusive:

1. "Board" means the board of trustees of the Nevada state museum.
2. "Historic" means after the advent of the white man to Nevada.
3. "Historic site" means a site, landmark or monument of historical significance pertaining to the white man's history of Nevada, or Indian campgrounds, shelters, petroglyphs, pictographs and burials.
4. "Person" means any individual, partnership, society, institute, corporation, or agents thereof.
5. "Prehistoric" means before the advent of the white man to Nevada.
6. "Prehistoric site" means an archeological or paleontological site, ruin, deposit, fossilized footprints and other impressions, petroglyphs and pictographs, habitation caves, rock shelters, natural caves and burials.

381.219 Collections, photography not prohibited. Nothing contained in NRS 381.195 to 381.227, inclusive, shall interfere with or prevent any person from collecting minerals, rocks or gems, arrowheads or other Indian artifacts so long as they are not aprt of a prehistoric site, nor prevent the photographing of objects of interest.

381.225 Acts of vandalism unlawful. It is unlawful for any person or persons to commit vandalism upon any historic or prehistoric sites, natural monuments, speleological sites and objects of antiquity, or to write or paint or carve initials or words, or in any other way deface, any of such objects, Indian paintings or historic buildings.

NEVADA HISTORICAL SOCIETY

382.090 Display of Dat-So-La Lee basket collection. Any Indian baskets received by the Nevada historical society from the Dat-So-La Lee basket collection purchased by the State of Nevada, in compliance with the provisions of chapter 235, Statutes of Nevada 1945, in order to preserve the last outstanding examples of the ancient art of the Nevada Indians, shall be placed upon display by the society.

PUPILS

COMPULSORY EDUCATION IN UNITED STATES SCHOOLS

392.230 Compulsory attendance of pupils in United States schools. 1. Except as otherwise provided in subsection 2, whenever within the State of Nevada the Government of the United States erects, or causes to be erected and maintained, a school for general educational purposes, and the expense of the tuition, lodging, food and clothing of the pupils therein is borne by the United States, it shall be compulsory for every parent, guardian or other person in the State of Nevada having control of a child between the ages of 8 and 20 years, eligible to attend the school, to send the child to the school for a period of 10 months in each year or during the entire annual term.
2. If the Govenment of the United States does not make provision for free transportation of the child from his home to the school, and the parent, guardian or other person having control of the child resides more than 10 miles from the school, then the parent, guardian or other person having control of the child shall be responsible for the transportation of the child under the provisions of NRS 392.230 to 392.290, inclusive.

AID TO DEPENDENT CHILDREN

425.150 Deserted or abandoned child: Notice to district attorney, Indian officers. Whenever assistance has been granted to a dependent child who has been deserted or abandoned by a parent, the welfare division shall immediately notify the district attorney of the county, or, if the district attorney is not the appropriate official, the Superintendent of the Nevada Indian Agency or the Indian Service Special Officer, that such assistance has been granted.

PROTECTION OF TREES AND FLORA

527.240 Declaration of state policy. It is hereby declared to be the policy of the State of Nevada to protect the tree known as the single-leaf pinon (Pinus monophylla), which is the offical state tree of the State of Nevada, which has from time immemorial been a staple food of the Indians of Nevada, and which may be threatened with extinction in the state if mechanical harvesting of its seed, the pine nut, is permitted.

Assembly Bill No. 280 - Committee on Fish and Game

An Act to amend NRS sections 502.010, 502.035, 502.240, 502.250 and 502.280, relating to persons required to procure hunting and fishing licenses, license periods, license and tag fees and exemption of Nevada Indians from hunting and fishing license fees, by reducing the minimum age for requiring licenses, deleting temporary language, increasing certain license and tag fees and imposing others; requiring identification by Nevada Indians when applying for exempt licenses; to repeal NRS section 502.270, relating to exemptions of certain residents over 60 years of age from license and tag fees; and providing other matters properly relating thereto.

Sec. 5. NRS 502.280 is hereby amended to read as follows:

502.280 (All resident Indians of the State of Nevada are declared exempt from the payment of fishing and hunting licenses, and the county clerks of the several counties shall issue and deliver, free of charge, to resident Indians of this state, hunting and fishing licenses upon application therefor.)

1. All resident Indians of the State of Nevada are exempt from the payment of fees for fishing and hunting licenses.
2. When applying for free fishing and hunting licenses, resident Indians of the State of Nevada shall exhibit to the county clerk or license agent written identification signed by an officer of the Bureau of Indian Affairs of the United States Department of the Interior, or the chairman of a tribal council or chief of an Indian tribe, or an officer of a reservation, colony or educational institution, stating that the bearer is a resident Indian of the State of Nevada.

Assembly Bill No. 376, Chapter 331

An Act to amend Title 18 of NRS, relating to the state executive department, by adding a new chapter creating a commission on Indian affairs, defining terms, establishing the composition, powers and duties of such commission; and providing other matters properly relating thereto.

Assembly Bill No. 404, Chapter 332

An Act relating to civil rights; to amend chapter 651 of NRS, relating to public accommodations, by adding new sections defining terms, providing for equal enjoyment without discrimination based on race, color, religion or national origin, providing a penalty, providing for civil actions, authorizing local ordinances, and providing for orders and injunctions; to amend chapter 613 of NRS, relating to fraudulent and discriminatory employment practices, by adding new sections defining terms, prohibiting discriminatory practices based on race, color, religion or national origin, providing exceptions, and providing for order and injunctions; to amend NRS section 233.060, relating to the powers and duties of the commission, by providing for findings of fact and rule making; and providing other matters properly relating thereto.

THE INDIAN AND THE LAW (Continued)

WHO IS AN INDIAN:

It is sometimes difficult to determine who is an Indian, for some Indians have left the reservation and intermingled with the predominantly white population, taken to themselves the white people's ways and customs and are lost in the mainstream of white culture. The U. S. Indian service prefers to use the biological definition in terms of the degree of Indian ancestry a person has, and designates that to be an Indian, a person must have at least one-fourth Indian heritage. Our purpose is to deal directly with the Nevada Indian as "A person of Indian descent who identifies himself with the Indians and whom the Indian community accepts as being Indian."

EXCLUSION

During the historical period of the United States, the Government has had three separate policies toward the American Indian.

The first policy, which was in effect until 1871, was one of recognizing each Indian tribe as a separate nation (or legal entity) and dealing with it by treaty. This policy we will call Exclusion, since by it the Indian was kept separate and apart from the white population.

CONTAINMENT

The second Governmental policy, which began in 1871, was that of placing the Indians on reservations. This policy we will term Containment for it forced the Indian tribes to live in prescribed areas. If the Indians refused to go to the reservations, military force was usually used to place them there. During this time, at least 100 million acres of land was set aside for Indian reservations.

The grand design of this period, which started in 1887, was that of dividing up the reservations and giving each family its share for private ownership. The titles to these tracts of land were to be held by the United States Government for twenty-five years and then turned over to the Indian for his disposition as he saw fit.

Since the Indian had no idea of the European land ownership concept, he soon lost most of his land, and the Grand Design failed miserably. To this day, there are many legal problems which arise over the legal ownership of these plots of ground, because each of the descendents of the original family are entitled to their portion of land. For instance, if the original family had eight children and these children produced a total of seventy-five children, just how would it be possible to divide a 160 acre plot among so many heirs? However, some tribes have worked out an equitable solution to the problem. We will cite, for example, the Duck Valley Reservation at Owyhee, Nevada.

When each registered member of the reservation reaches the age of twenty-one years, he or she is allotted forty acres of land by the tribal council. This forty acre plot is the personal property of this individual as long as he or she lives. When a man and woman marry, they still have separate property, and livestock, and a wife's husband's livestock cannot be attached to pay debts incurred by her or her spouse. When one spouse dies, the livestock and other personal property goes to the survivor if he or she is a resident of the reservation. If the spouse is not a registered member of that reservation, he or she cannot inherit the livestock or personal property of the deceased. At the death of an individual, his forty acre allotment reverts back to the United States Government and is reallotted by the Tribal Council.

During the Containment period, the Indian lost about two-thirds of his original reservation land to enterprising whites, who were conscious of the value of the land, and therefore, was much worse off than he had previously been.

INCLUSION

Our third Governmental policy came into effect with the advent of the Citizenship Act of June 2, 1924. This act we broadly term Inclusion, for it gave all Indians full citizenship and subjected them to all of its privileges and obligations. In October, 1922, Congress passed a bill allowing all Indians, who had served in the armed services, full citizenship.

Indians are now free to come and go freely, entitled to vote, are free to live, and to work where they choose, and make their own decisions as pertaining to their formal education, and are encouraged to run for, and to hold any type of an elective office.

This act, of full citizenship, also imposed certain obligations upon the Indians, including the drafting of young men into the armed services, the payment of personal income taxes for wage earners, the payment of sales taxes and property taxes for property held off the reservation. This is a sampling of the privileges and obligations of our Nevada Indians.

TRIBAL LAW

It would be extremely difficult to make a concise report of criminal law that would embrace all Indians in the State of Nevada so we will cite one reservation as an example, this being the Duck Valley Reservation at Owyhee, Nevada. (Much of this information was obtained from Bernice R. Brown, one-time tribal judge of this Reservation, and the only white woman ever elected to this office.)

On this reservation, the tribal court has original jurisdiction in all matters pertaining to Indians on the reservation, except for felonies, which are handled by the Federal Bureau of Investigation. Any offense committed by a white person on the reservation also comes under the jurisdiction of the F.B.I.

The Tribal Council is the elected legislative body of the reservation with powers to pass laws pertaining to Indians only, and to transact all the business for the reservation.

Tribal Judges are elected by a majority vote of the registered voters after submitting to the Tribal council, a petition to enter the election campaign, signed by ten registered voters. Anyone, whether Indian or white, and whether on or off the reservation, may be elected to this office. If the burden gets too great, a Tribal Judge may appoint an alternative with the approval of the Tribal council. This alternate may be Indian or non-Indian, and is not required to reside on the reservation.

Penal codes passed by the council generally follow Federal Law, but penalties are different and adapted to the local situation. Take for instance, drunkenness, which is the most prevalent offense, is usually dealt with by fining the party $10.00 for each successive offense. Since the Indians are not allowed to bring liquor onto the reservation, they go to neighboring towns, buy their liquor and drink it on the way home. At the boundary of the reservation, they stop and hurriedly consume all the liquor that is left and then drive on home. This creates a terrific traffic hazard that would not exist if the Indians were allowed to bring liquor onto the reservation.

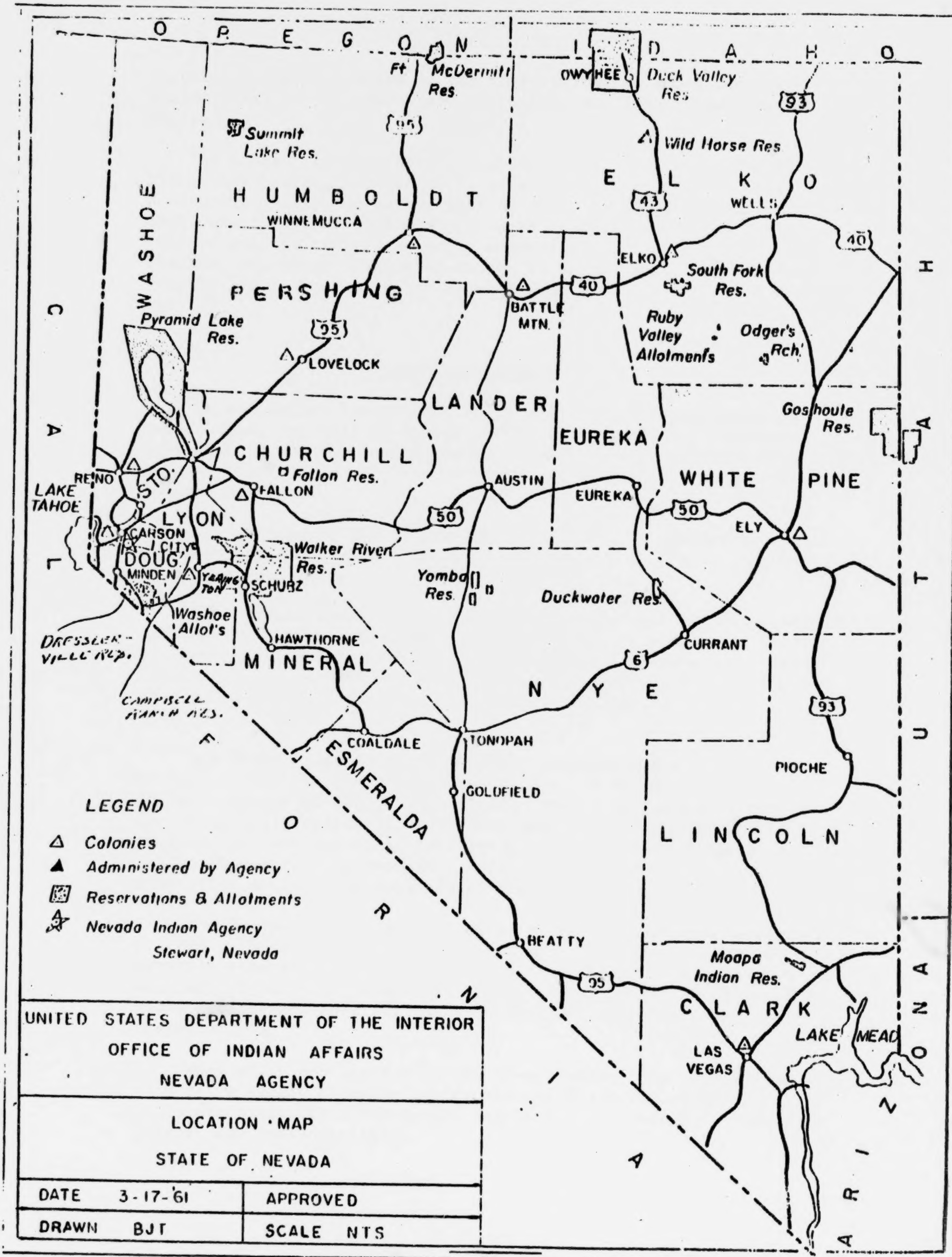
ASSAULT AND BATTERY: Usually caused when too much alcohol has been consumed. Dealt with by fine, jail sentence, or both.

JUVENILE OFFENDERS: Tribal Judges cannot commit juveniles to State institutions, and state courts have no jurisdiction over offenses committed on the reservation, so the only other alternative is strict probation. Probation, properly carried out, rehabilitates the majority of the children. Those children, who cannot be dealt with by probation eventually commit an offense off the reservation and are subsequently placed in state institutions by the District courts.

Many civil matters also come under the jurisdiction of this court.

CIVIL SUITS: The court can handle civil suits as long as they are confined to the reservation, perform marriages, grant divorces, place neglected children in foster homes, perform legal adoptions, and probate wills and estates. As to placing children in foster homes and performing adoptions, the foster homes and adoptive parents must reside within the bounds of the reservation.

The foregoing just pertains to the reservation. When an Indian


OREGON
IDAHO
CALIFORNIA
UTAH
ARIZONA
Ft McDermitt Res.
OWYHEE
Duck Valley Res.
93
95
Summit Lake Res.
Wild Horse Res
HUMBOLDT
ELKO
43
WELLS
WINNEMUCCA
40
ELKO
South Fork Res.
WASHOE
PERSHING
BATTLE MTN.
Ruby Valley Allotments
Odger's Rch.
Pyramid Lake Res.
95
LOVELOCK
LANDER
EUREKA
Goshoute Res.
CHURCHILL
Fallon Res.
RENO
LAKE TAHOE
STO.
FALLON
AUSTIN
EUREKA
WHITE PINE
50
LYON
CARSON CITY
DOUG.
MINDEN
YERINGTON
SCHURZ
Walker River Res.
Yomba Res.
Duckwater Res.
ELY
Washoe Allot's
Dressler-ville Res.
HAWTHORNE
MINERAL
CURRANT
6
NYE
Campbell Ranch Res.
COALDALE
TONOPAH
ESMERALDA
93
PIOCHE
GOLDFIELD
LINCOLN
LEGEND
△ Colonies
▲ Administered by Agency
▨ Reservations & Allotments
Nevada Indian Agency Stewart, Nevada
BEATTY
Moapa Indian Res.
95
CLARK
LAS VEGAS
LAKE MEAD

UNITED STATES DEPARTMENT OF THE INTERIOR
OFFICE OF INDIAN AFFAIRS
NEVADA AGENCY

LOCATION · MAP
STATE OF NEVADA

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is outside the boundaries of the reservation, he comes under the jurisdiction of the county and state law, and Tribal Law does not apply.

An Indian, brought before a white judge, will plead guilty to almost any charge, because he is afraid and feels that he will be punished unjustly, no matter what he does, so he pleads guilty, even when innocent, to avoid prolonged proceedings for he feels that he will be treated unjustly regardless of the facts. Discrimination, not often, but often enough to create fear, exists. How can the Indian become one of us when fear and distrust exist between us?

INDIAN GOVERNMENT

In the United States, the white man's heritage contains the Magna Carta, the Bill of Rights and the Constitution. These are focal points for the long struggle for individual freedoms and rights. Indians do not have this kind of background or concept of individual rights.

A knowledge of Indian government or social organization, past and present, should prove useful in understanding the outlook of today's Nevada Indian.

Some of the great Indian nations of Mexico and South America had developed a highly organized civilization before Columbus. However, in North America this highly developed society as compared to our culture and values did not exist, and, in addition, there was a phasing of prestige and social organization that became less and less from east to west.

The Great Basin aboriginal people maintained a pure democratic society. They lived and moved about in a continual search for food in small groups of twelve to fifteen. These task oriented family groups normally consisted of the man and wife, their children, grandparents, perhaps and other relatives, who might have a useful purpose in the food gathering process. Actions were taken and decisions made only after a unanimous decision of the group.

The headmen, also, were selected by the local, local government process. These leaders, if you could refer to them as such, were normally elderly, unselfish old men who counselled and persuaded but had little or no authority. Other leaders might be selected for short periods and specific tasks such as warriors, hunters, and trappers.

When white men arrived in the Great Basin, they were amazed to find not a single chief or leader who had authority to order anyone to do anything. This aboriginal unanimity is a strong influence in present day Indian culture.

The social behavior of these aboriginal Great Basin groups was strictly controlled. A number of different methods were used. The unwanted rascal could be driven from the camp and allowed to die. Another means to rid themselves of an unwanted individual was by means of dispersion. The entire group would suddenly disperse and then reassemble at a later time at a predesignated location, leaving behind the person to be deserted. Aged and infirm members of the group were sometimes left behind with a small amount of food or water, especially when the food harvest was unusually poor.

Although the Great Basin Indians lived most of their existence in small task oriented groups, known normally by the food they ate (at least in the case of the Northern Paiutes), and travelled over large areas, there were a few occasions when larger groups assembled. Normally, in the fall of the year small groups joined together for deer round-ups or rabbit drives followed by feasting and festivities. In the event of a large scale war, warrior chiefs were chosen and groups banded together. One of these larger wars took place at Pyramid Lake about 1840 between the Northern Paiutes and the Pit River tribes.

After the arrival of the White Man in the Great Basin certain Indians, because of their ability to speak English or for some other reason, were designated by the white men as "captain". Other Indians, usually in time of war, proclaimed themselves chief. Chief Winnemucca was one of these. These self proclaimed chiefs, with few exceptions, were not highly admired by their fellow tribesmen.

By 1871, most Indians in the United States were on reservations as a result of treaties. The system of treaty making was abandoned and was replaced by a system of agreement between the Government and the Indians by an Act of Congress on March 3, 1871. Because of this change in policy and the late arrival of white men, there were no treaties executed in Nevada.

Agreements between Indians and the Government in Nevada were by means of Executive Orders. In addition, the Indian population was not relocated to reservations but generally lived on their winter camp sites. The results, however, were much the same and these Indians, who had in aboriginal times foraged over large areas, now were limited to a small portion of these vast lands.

The General Allotment Act of 1887, except for laws dealing with the sale of liquor to the Indians, was the first major legislation affecting the Indians. In the following fifty years this Act resulted in the shrinkage of Indian lands from approximately 150 million acres of land to about 50 million. This Act did not affect, to any great extent, Nevada Indian government and claims status.

The Indian Reorganization Act of 1934 did affect tribal government by allowing Indians more authority in their own government and by authorizing tribes to incorporate for purposes of doing business.

While some Indian governments differ in form, they typically operate under a council democratically elected by the tribesmen for a fixed term. It enacts laws, appoints and fixes the duties and salaries of officers and employees, sets the rules for managing communal property, appropriates the common funds, and negotiates with local, State and Federal authorities. Some transactions must be approved by the council and also by the Secretary of the Interior.

Most Indians appear to want to retain their governments because of their training value in the management of tribal property and community leadership.

There are many problems. Factionalsim, fiscal procedures, adequate budget and trained technicians are but a few. Some Indians would be wise to re-examine their governments to ascertain to what extent they are still useful. If they did decide to abandon all their governing functions, the means are available for them to be governed by State law.

Public Law 280, 83rd Congress, August 15, 1953, as amended permitted States to extend their criminal and civil legislation to Indians.

Nevada Revised Statutes implement Public Law 280-1953 as follows:

NRS 122.160	Approves the validity of an Indian marriage ceremony performed so long as it is filed in the county within 30 days.
122.170	Approves the validity of an Indian marriage ceremony consumated so long as it is filed in the county within 30 days.
194.030	Makes Indians amendable to criminal law within the state on or off the reservation.
328.130	Provides that state real property, or water rights, acquired by the Federal Government are to be held in trust for an Indian.
41.430	State has jurisdiction over actions and proceedings involving public and civil causes where Indians are parties excepted when a petition is submitted by the Board of County Commissioners.

The problem in tribal courts stems not only from the fact that judges are without legal training, but professional lawyers are often denied the right to practice before them. No simple procedure exists to enforce, outside the reservation, a civil judgment of a tribal court, nor is there authority to appeal to a higher court.

Another Congressional action had a great affect on Indians, including those in Nevada. The Indian Claims Commission was established by the Act of August 13, 1946 (60 Stat. 1049) to adjudicate Indian claims accruing against the United States of America prior to the date of the Act;

subsequent claims are determined by the Court of Claims. Claims were required to be filed within five years from the date of the Act by any member of a tribe, band, or group of identifiable Indians, as the representative of all its members, except that organized groups of Indians had exclusive right to file their own claims.

The Commission was originally established for a period of ten (10) years. However, the term has been extended for two five year periods by the Acts of July 24, 1956 (70 Stat. 624) and June 16, 1961 (75 Stat. 92), which expires in 1967. A total of 852 claims were filed with the Commission, of which 85 have been adjudicated in favor of the claimants, with total net awards of $103,000,000; 153 claims have been dismissed and 614 are still pending.

The Indian Claims Commission is a duly constituted court of law, and has no official relationship with the Bureau of Indian Affairs. The role of the Bureau of Indian Affairs in claim matters is limited to approval of contracts between the Indian groups and attorneys for prosecution of such claims. The distribution of the award, along with eligibility to share in such award is determined by Congress, and it is the responsibility of the Bureau under the direction of the Secretary of the Interior to administer the program.

Ordinarily, the claims process involves the determination of : (1) title or liability; (2) market value at the time of taking; (3) value of offsets, if any; and (4) final award. Major claims for the Indians of the State of Nevada are Northern Paiute, Washoe, and Western Shoshone-Goshute.

Northern Paiute Claim-Docket No. 87

The Indian Claims Commission issued its decision in 1959 as to ownership and title to the lands claimed; the area was divided into three separate tracts: (1) The Mono or Paiutes of Owens Valley; (II) The Paviotso or Paiutes of Western Nevada; and (III) The Snakes or Paiutes of the Oregon area. The valuation proceedings, with respect to Area III, was eventually settled by compromise for $3,650,000, which was approved by the Northern Paiutes, Department of the Interior, Attorney General, and Indian Claims Commission.

In 1961, Congress appropriated the funds awarded the Northern Paiutes for deposit with the U. S. Treasury. A total of $365,125 was withdrawn from the account to pay fees of the claims attorneys and fees of expert witnesses and appraisers. Interest on the balance of the principal has been accruing at the rate of 4 per cent per year.

The valuation proceedings for Areas I and II are pending with the Indian Claims Commission. The claims attorneys are not able to predict the time when the final judgments will be entered by the Indian Claims Commission because they do not know when the Commission will issue its valuation decision or whether the settlement negotiations as to "offsets"* will be successful.**

* Offsets include all payments made to tribes under prior treaties and agreements.

** In 1965 the Indian Claims Commission evaluated the Northern Paiute Claim Docket No. 87 (Areas I and II) at $16,700,000, thus making the total claims amount for Area I, II, and III $20,300,000.

Docket 87-A

This claim is made for general accounting by the United States of its administration of tribal property and funds, and for damages for trespass on tribal lands, injuries to the fisheries, and other wrongs. The proceedings on this claim are being held in abeyance until the major ancestral land claims are completed.

Washoe Claim Docket No. 288

The Indian Claims Commission rendered a decision on March 20, 1959, stating that the Washoe Tribe had Indian title to lands in the general area of the Sierra, Pine Nut and Washoe Mountains, and such Washoe land lying in California was taken as of March 3, 1853. Later, on July 24, 1959, the Indian Claims Commission issued an order stating that the Washoe land lying in Nevada was taken as of December 31, 1862. The Commission held hearing on the acreage and value of the lands, which began on April 29 and ended on May 17, 1963. No decision has been made by the Indian Claims Commission after the hearings were held.

Western Shoshone-Goshute Claims-Dockets No. 326 & 367

The Indian Claims Commission determined that within the claim area, there were in aboriginal times tribes or identifiable groups of Shoshone Indians each of which held Indian title to separate and distinct areas of land. These tribes and identifiable groups were the Shoshone Tribe, Lemhi Tribe, Goshute Tribe and Western Shoshone Tribe. By Interlocutory Order of October 16, 1962, the Indian Claims Commission ordered that the case proceed for the purpose of determining the acreage in each of the four areas involved; the consideration paid, if any; the dates of acquisition, where necessary; and the market values of the land on the date of acquisition.

In August, 1953, the 83rd Congress passes House Concurrent Resolution 108, establishing a formal policy of gradual elimination of Federal trusteeship and of the special services provided by the Bureau of Indian Affairs to Indians. The Resolution provided that "It is the policy of the Congress, as rapidly as possible, to make the Indians within the territorial limits of the United States subject to the same laws and entitled to the same privileges and responsibilities as are applicable to other citizens of the United States, to end their status of wards of the United States, and to grant them all rights and prerogatives pertaining to American citizenship."

This announced policy is still in effect although more stress is being given to preparing the Indians for termination than during the period of 1953-1961. Indians are divided on the proposition of this "wards of the government" concept. There are, however, several general areas of concern.

Indians do not want their status changed with undue haste. They have a strong feeling that Indians should participate fully in the program at every turn. Final decisions affecting termination they want to be preceded by plans acceptable to the tribe for managing, utilizing or dividing the tribal properties.

In addition, the Indians are concerned as to the ability of some to pay state and local taxes, and they want to be assured that their agreement rights will not be jeopardized by terminiation legislation.

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Nevada State Museum, Carson City, Nevada

The Native Nevadan, Official Newspaper of the Inter-Tribal Council of Nevada, 877 Aitken Street, Reno, Nevada

Nevada Indian Agency, Stewart, Nevada

University of Nevada, Attention: Department of Anthropology

University of Nevada, Attention: Institute for Western North American Studies

United States Public Health Service, Division of Indian Health, Reno, Nevada